Janina Maria Hiebel

EZEKIEL'S VISION ACCOUNTS AS INTERRELATED NARRATIVES

A REDACTION-CRITICAL AND THEOLOGICAL STUDY

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Abbreviations

AB	Anchor Bible
AJSL	*American Journal of Semitic Languages and Literatures*
AnBib	Analecta Biblica
Anton	*Antonianum*
AOAT	Alter Orient und Altes Testament
ATD	Altes Testament Deutsch
ATSAT	Arbeiten zu Text und Sprache im Alten Testament
BBB	Bonner Biblische Beiträge
BEATAJ	Beiträge zur Erforschung des Alten Testaments und des antiken Judentums
BETL	Bibliotheca Ephemeridum Theologicarum Lovanensium
BHT	Beiträge zur historischen Theologie
Bib	*Biblica*
BibInt	Biblical Interpretation
BiLitS	Bible and Literature series
BJSUC	Biblical and Judaic Studies from the University of California
BKAT	Biblischer Kommentar Altes Testament
BN	*Biblische Notizen*
BWANT	Beiträge zur Wissenschaft vom Alten und Neuen Testament
BZAW	Beihefte zur Zeitschrift für die alttestamentliche Wissenschaft
CBET	Contributions to Biblical Exegesis and Theology
CBQ	*Catholic Biblical Quarterly*
ConBOT	Coniectanea Biblica. Old Testament Series
CurBR	*Currents in Biblical Research*
CurBS	*Currents in Research: Biblical Studies*
EdF	Erträge der Forschung
EHS	Europäische Hochschulschriften
ETR	*Etudes Théologiques et Religieuses*
EvTh	*Evangelische Theologie*
FAT	Forschungen zum Alten Testament
FOTL	The Forms of the Old Testament Literature
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
FzB	Forschung zur Bibel
GAT	Grundrisse zum Alten Testament
GBS	Guides to Biblical Scholarship
HAT	Handbuch zum Alten Testament
HSM	Harvard Semitic Monographs

HTR	*Harvard Theological Review*
HUCA	*Hebrew Union College Annual*
ICC	International Critical Commentary
Int	*Interpretation*
IOSOT	The International Organization for the Study of the Old Testament
ITC	International Theological Commentary
JBL	*Journal of Biblical Literature*
JBQ	*Jewish Bible Quarterly*
JBVO	Jenaer Beiträge zum Vorderen Orient
JETS	*Journal of the Evangelical Theological Society*
JHScr	*Journal of Hebrew Scriptures*
JaLin	Janua Linguarum
JSOT	*Journal for the Study of the Old Testament*
JSOTSup	Journal for the Study of the Old Testament Supplement series
KSbT	Kohlhammer Studienbücher Theologie
LHB/OTS	Library of Hebrew Bible/Old Testament Studies (formerly JSOTSup)
LiPTB	Linzer Philosophisch-Theologische Beiträge
LXXCS	Septuagint Commentary Series
MGWJ	*Monatsschrift für Geschichte und Wissenschaft des Judentums*
NCB	New Century Bible
NEchtB	Neue Echter Bibel
NIBCOT	New International Biblical Commentary Old Testament Series
NICOT	New International Commentary on the Old Testament
NSKAT	Neuer Stuttgarter Kommentar Altes Testament
OBO	Orbis Biblicus et Orientalis
OBT	Overtures to Biblical Theology
OTE	*Old Testament Essays*
OTL	Old Testament Library
OTM	Oxford Theological Monographs
OtSt	Oudtestamentische Studiën
PEGLBS	Proceedings of the Eastern Great Lakes Biblical Society
PFES	Publications of the Finnish Exegetical Society
PrTMS	Princeton Theological Monograph Series
QD	Quaestiones Disputatae
RB	*Revue Biblique*
ResQ	*Restoration Quarterly*
RRBS	Recent Research in Biblical Studies
SANE	Sources from the Ancient Near East
SBL	Society of Biblical Literature
SBLANEM	Society of Biblical Literature Ancient Near East Monographs

SBLDS	Society of Biblical Literature Dissertation Series
SBLMS	Society of Biblical Literature Monograph Series
SBLSCS	Society of Biblical Literature Septuagint and Cognate Studies
SBLSymS	Society of Biblical Literature Symposium Series
SBS	Stuttgarter Bibelstudien
SHBC	Smyth & Helwys Bible Commentary
SHR	Studies in the History of Religions
SJOT	*Scandinavian Journal of the Old Testament*
StBL	Studies in Biblical Literature
SubBi	Subsidia Biblica
TB	Theologische Bücherei
TDOT	Theological Dictionary of the Old Testament
ThBC	Theological Bible Commentary
TQ	*Theologische Quartalschrift*
TRu	*Theologische Rundschau*
TSAJ	Texte und Studien zum antiken Judentum
TWOT	Theological Wordbook of the Old Testament
TZ	*Theologische Zeitschrift*
VT	*Vetus Testamentum*
VTSup	Supplements to Vetus Testamentum
WBC	Word Biblical Commentary
WBComp	Westminster Bible Companion
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WoBC	Women's Bible Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
YOSR	Yale Oriental Series, Researches
ZABR	*Zeitschrift für Altorientalische und Biblische Rechtsgeschichte*
ZAW	*Zeitschrift für die alttestamentliche Wissenschaft*

hiph.	*hiph'il*
ni.	*niph'al*
pi.	*pi'el*

OT	Old Testament
LXX	Septuagint
MT	Masoretic Text
S	Peshitta (Syriac)
T	Targum (Aramaic)
V	Vulgate

Dates such as "sixth century," "587" etc. generally are understood as "before common era"; the abbreviation BCE is not repeated each time. Where "common era" is meant, "CE" is added to the date.

1 Introduction

1.1 Ezekiel and His Visions

"The prophecy of Ezekiel is a vast canvas of unearthly strangeness and beauty, filled with powerful images that at once fascinate and confound the interpreter. It is a difficult work by any standards …"[1] In fact, Ezekiel is not one of those biblical books whose beauty and value catch the eye immediately. It is distinguished by an idiosyncratic, repetitive language with plenty of *hapax legomena* but with little human warmth and emotion, and no indication of divine love. Its eccentric and oftentimes violent imagery has had the prophet diagnosed with almost everything from repressed sexuality to schizophrenia and post-traumatic stress disorder.[2] There are chapters that once were forbidden for anyone under thirty, and there are others that moral concern might define as X-rated.[3] This is not to mention the immense cultural gap that generally separates us from a sixth-century-BCE Judean in Babylonia. Ezekiel truly is a challenge on all levels, and certainly "not the book with which you would begin, if you wanted to interest a newcomer in the Old Testament."[4]

Having said this, we may add that the book of Ezekiel is also known as the best-structured prophetic book in the Old Testament, the most unified as regards language and layout. It is commonly recognized that, among other factors, the vision accounts contribute greatly to this impression of unity – most of all the three largest, 1:1–3:15; 8–11; 40–48, but also 37:1–14 and 3:22–27. This is because the visions share a certain terminology and key motifs and even refer explicitly to each other. Read in sequence, they tell a story from the commission of Ezekiel,

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1 Steven S. Tuell, "The Temple Vision of Ezekiel 40–48: A Program for Restoration?," in *PEGLBS* (Grand Rapids: Eastern Great Lakes Biblical Society, 1982), 96.
2 For an overview of psycho-pathological diagnoses in Ezekiel interpretation, see Ruth Poser, *Das Ezechielbuch als Trauma-Literatur*, VTSup 154 (Leiden: Brill, 2012), 12–29.
3 Ezek 1, the chapter of the "Chariot," along with Ezek 40–48, is considered as dangerous in the Babylonian Talmud (b. Ḥag. 13a) and the Mishnah (m. Meg. 4:10; m. Ḥag. 2:1). Cited e.g. in Paul M. Joyce, *Ezekiel: A Commentary*, second ed., LHB/OTS 482 (New York: T&T Clark, 2009), 50 f. In modern times, Feminist Criticism in particular has taken offence at the sexually explicit Chapters 16 and 23, which are criticized as pornographic and "seriously problematic" (ibid., 59 names Darr, Exum, and Moughtin-Mumby).
4 H. Wheeler Robinson, *Two Hebrew Prophets: Studies in Hosea and Ezekiel* (London: Lutterworth, 1948), 70. In other words, "Ezekiel is exactly the sort of book some Christians have in mind when they complain about the Old Testament being dark, violent and confusing." Steven S. Tuell, *Ezekiel*, NIBCOT (Peabody: Hendrickson, 2009), 1.

through the departure of the Glory of YHWH out of the defiled temple in Jerusalem, up to YHWH's return into a new temple.

The strong interrelatedness of the vision accounts raises questions. For example: Is this original, or else, how was it created? What theology underlies the sequence of vision accounts? These and other questions call for an in-depth investigation, especially as there is a marked lacuna in publications on the topic.[5]

Yet the primary attraction to the book of Ezekiel, in my case, is his time: one of the most fascinating and dramatic periods in the history of ancient Israel. For, with the majority of contemporary scholars, I generally believe the book's claims that at its origin stood a man of priestly family and education who was deported to Babylonia, together with young king Jehoiachin and Jerusalem's elite, in 598/597; a decade prior to the ultimate defeat of Jerusalem and the destruction of the temple.[6] Even though some scholars have doubted this socio-historical setting,[7] it still explains best the stylistic-linguistic, iconographic and theological peculiarities of Ezekiel and sheds the most light on the content of his prophecies. It is equally evident that the book was written by more than one author, even though the redactors were obviously intent on copying the original style and had similar theological ideas[8] – much to the despair of diachronically working exegetes.

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5 See the literature review below.

6 On the history of the last years of the kingdom of Judah and on the Babylonian Exile, see e.g. T. C. Mitchell, "Judah Until the Fall of Jerusalem (700–586 B. C.)" and "The Babylonian Exile and the Restoration of the Jews in Palestine (586–500 B. C.)," in *The Cambridge Ancient History*, ed. John Boardman, et al. (Cambridge University Press, 1991), 397–409, 410–429; Daniel L. Smith-Christopher, *A Biblical Theology of Exile*, OBT (Minneapolis: Fortress, 2002), 27–73; Rainer Albertz, "Die Zerstörung des Jerusalemer Tempels 587 v. Chr: Historische Einordnung und religionspolitische Bedeutung," in *Zerstörungen des Jerusalemer Tempels: Geschehen – Wahrnehmung – Bewältigung*, ed. Johannes Hahn, WUNT 147 (Tübingen: Mohr Siebeck, 2002), 23–39; *Israel in Exile: The History and Literature of the Sixth Century B. C.E*, trans. David Green, StBL 3 (Atlanta: SBL, 2003); Oded Lipschits, *The Fall and Rise of Jerusalem: Judah under Babylonian Rule* (Winona Lake: Eisenbrauns, 2005) as well as most Ezekiel commentaries.

7 The first to radically question the sixth-century setting was Charles Cutler Torrey, *Pseudo-Ezekiel and the Original Prophecy*, YOSR 18 (New Haven: Yale University Press, 1930); more recent examples are: Karl-Friedrich Pohlmann (see below, 1.2.1.2); Karin Schöpflin, *Theologie als Biographie im Ezechielbuch: Ein Beitrag zur Konzeption alttestamentlicher Prophetie*, FAT 36 (Tübingen: Mohr Siebeck, 2002); Anja Klein, *Schriftauslegung im Ezechielbuch: Redaktionsgeschichtliche Untersuchungen zu Ez 34–39*, BZAW 391 (Berlin: De Gruyter, 2008).

8 Because of this relative homogeneity and because Cyrus and the Persian kingdom are not mentioned, it is often assumed that the book was fundamentally completed during the Babylonian Exile; however there are also indications for some later, post-exilic additions.

Hence Ezekiel, as the first author of the correspondent book, is situated at the beginning of the Babylonian Exile – at the very point where the old political and religious systems collapse and new ones are yet to be born.

> The Book of Ezekiel is the answer to profound questions. Why has this happened to us? Who are we? Do we have a future? Will we go home again? Born out of devastation, horror, and loss, these questions demand answers. They thunder with outrage, they moan with despair, they cry out with grief from a world torn apart, and taken away. No fact is more important for reading the Book of Ezekiel than this: the book is an effort to respond to the devastating experience of exile, to answer these questions and a thousand more. The basic question, the question which must be answered, the question which tears at hearts and minds and souls, is the most difficult of all. Where is God in all of this?[9]

In other words, how to make sense of the disaster with the theological tools available from the crumbling traditional faith? These questions illustrate that the political, cultural and theological crisis of the Babylonian Exile was likely to lead to the extinguishing of Judean cultural and religious identity.[10] That this did not happen is merited in part to the teachings of Ezekiel, as he was able to interpret the catastrophic events in a meaningful way and to lay the foundations of an enduring hope. While many parts of the book of Ezekiel deal with those questions (as do, of course, other works of exilic literature), they are present in the vision accounts in a condensed form and impressive imagery. On an experiential-theological level, the visions in Ezekiel express in images what constitutes the deepest dimension of an existential crisis: the experience of being abandoned by God. They sketch out, in radically theological terms, a retrospective explanation for the disaster, as well as a prospective hope for restoration afterwards. They illustrate the anguish and violence at the beginning of the Babylonian Exile, but beyond that, they depict the intuition that something entirely new may come from the crisis.

For these reasons, a thorough study of the vision accounts in Ezekiel, with a focus on their redaction history, as well as from a theological viewpoint, seems a worthwhile endeavour. Before outlining the methods and the composition of this study, I shall begin by reviewing the existing literature.

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9 Kalinda Rose Stevenson, *Vision of Transformation: The Territorial Rhetoric of Ezekiel 40–48*, SBLDS 154 (Atlanta: Scholars Press, 1996), 1.
10 The crisis provoked by the Babylonian Exile and the dynamics of dealing with it are excellently summarized in John Austin Baker, *The Foolishness of God* (London: Darton, Longman & Todd, 1970), 27–31. The Babylonian exile in general has aptly been called "one of the most fruitful crises in the history of ideas." Andrew Mein, *Ezekiel and the Ethics of Exile*, OTM (Oxford: Oxford University Press, 2001), 75; see also Ralph W. Klein, *Israel in Exile: A Theological Interpretation*, OBT [6] (Philadelphia: Fortress, 1979), 7 f.

1.2 Literature Review

Since the beginnings of historical-critical exegesis, much has been written on the prophet Ezekiel and on the book that bears his name. The number of perspectives and points of interest on Ezekiel is, as with any biblical book, nearly infinite. This literature review will begin by outlining the general tendencies in current Ezekiel scholarship with regard to redaction criticism. This will serve as a backdrop for the subsequent presentation of literature on the four major vision accounts, Ezek 1:1–3:15; 8:1–11:25; 37:1–14; 40:1–48:35. A selection has been made to include only publications discussing the vision accounts in terms of their redaction history. Moreover, save for few exceptions, this review embraces only writings published after 1969, i.e. after the completion of Zimmerli's commentary.[11] The survey will conclude with the scarce examples of literature focussing specifically on the interrelation of all, or several, vision accounts in Ezekiel.[12]

1.2.1 Redaction Criticism and the Book of Ezekiel

Due to the homogeneous character of the book, redaction criticism on Ezekiel began relatively late, well into the twentieth century. GUSTAV HÖLSCHER's study of 1924[13] is typically seen as the first important critical work. Nonetheless, once critical interpretation was initiated, it soon arrived at extreme and mutually contradictory positions; few redaction-critical models could claim to represent something like a consensus. Perhaps it is safe to affirm that the prevalent contempo-

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11 For literature on Ezekiel published before 1969, consult the bibliography in Walther Zimmerli, *Ezechiel*, second ed., 2 vols., BKAT 13 (Neukirchen-Vluyn: Neukirchener, 1979), or Bernhard Lang, *Ezechiel: Der Prophet und das Buch*, EdF 153 (Darmstadt: Wissenschaftliche Buchgesellschaft, 1981); Katheryn Pfisterer Darr, "Ezekiel among the Critics," *CurBS* 2 (1994): 9–24. On more recent literature, see also the published bibliographical works: Risa Levitt Kohn, "Ezekiel At the Turn of the Century," *CurBR* 2, no. 1 (2003): 9–31; Karl-Friedrich Pohlmann, "Forschung am Ezechielbuch 1969–2004 (I-III)," *TRu* 71 (2006): 60–90, 164–191, 265–309; Karl-Friedrich Pohlmann, *Ezechiel: Der Stand der theologischen Diskussion* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2008); Alan J. Hauser and Schuyler Kaufman, *Recent Research on the Major Prophets*, RRBS (Sheffield: Phoenix, 2008).

12 For better comparability, references to segments of verses are given throughout according to Richter's syntax-based system, as demonstrated in Appendix A-D (for details, see 1.4.2.1 below).

13 Gustav Hölscher, *Hesekiel, der Dichter und das Buch: Eine literarkritische Untersuchung*, BZAW 39 (Giessen: Töpelmann, 1924).

rary positions regarding the genesis of the book of Ezekiel can be grouped into three main approaches:

– a model of subsequent expansions of Ezekiel's writings by a "school" or group of disciples, essentially during the exile and in continuity with the prophet (Zimmerli);
– models of conflicting redactions over a longer period of time, combined with a late dating of most parts of the book (Garscha, Pohlmann);
– a "holistic" or synchronic model which focuses on the literary unity of the present book as an intelligible entirety, mainly disregarding redaction-critical issues (Greenberg).[14]

1.2.1.1 The "Ezekiel School" (*Fortschreibungsmodell*)

The most influential scholar on Ezekiel in the twentieth century was the Swiss professor Walther Zimmerli (1907–1983), whose monumental two-volume commentary (published 1955–69, second edition in 1979, English translation in 1979/83)[15] is, after more than forty years, still unmatched in both comprehensiveness and quality. In addition, Zimmerli published numerous essays on Ezekiel as well as on other prophets and on biblical theology.[16] With regard to the redaction history of the book of Ezekiel, he suggested a process of gradual expansion: after an initial oral phase and small units of Ezekielian writings, this authentic core of texts was first redacted by the prophet personally. Subsequently, a circle of "disciples" – what Zimmerli called the *Ezekiel school* – added more and more material to this "first edition" and rearranged existing material, until the book arrived at its final shape. In this view, the redaction process is essentially one of continuity. The different stages of redaction are not always clearly distinguishable as the

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14 Because of the importance of redaction criticism in this study, literature following the third approach is not normally included in this review.

15 Walther Zimmerli, *Ezechiel*, 2 vols., BKAT 13 (Neukirchen-Vluyn: Neukirchener, 1969); English translation: Walther Zimmerli, *Ezekiel 1: A Commentary on the Book of the Prophet Ezekiel: Chapters 1–24*, trans. Ronald E. Clements, vol. 1, Hermeneia (Philadelphia: Fortress, 1979); *Ezekiel 2: A Commentary on the Book of the Prophet Ezekiel: Chapters 25–48*, trans. James D. Martin, vol. 2, Hermeneia (Philadelphia: Fortress, 1983).

16 His most significant essays have been re-published in English in two collections: *I Am Yahweh*, ed. Walter Brueggemann, trans. Douglas W. Stott (Atlanta: John Knox, 1982); *The Fiery Throne: The Prophets and Old Testament Theology*, ed. K. C. Hanson (Minneapolis: Fortress, 2003). Similar collections in German are: Walther Zimmerli, *Gottes Offenbarung: Gesammelte Aufsätze zum Alten Testament*, TB 19 (Munich: C. Kaiser, 1963); *Studien zur alttestamentlichen Theologie und Prophetie: Gesammelte Aufsätze*, TB 51 (Munich: C. Kaiser, 1974).

Ezekiel school imitated the style and theology of their teacher. The expansion process is thought to be essentially completed during the exile.

Zimmerli dedicates some space in his introduction to the visions, in the context of the key literary forms employed in the book of Ezekiel. His emphasis at this point is, therefore, on the phrases and formal characteristics shared in particular by the three longest vision accounts (1:1–3:15; 8–11; 40–48), which feature an appearance of the Glory of YHWH. In terms of redaction criticism, Zimmerli sees especially the formulaic back-references among these three visions in the context of a late book-redactional stage.[17] Though obviously criticized and corrected in details, Zimmerli's ideas are still fundamental guidelines for most scholars who work with a diachronic approach. In effect, nearly every subsequent publication is, to some extent, influenced by Zimmerli.

1.2.1.2 Conflicting Redactions

A minority of scholars, especially in German scholarship, sees redaction as the product of discontinuity and opposition instead of, as with Zimmerli, an expression of continuity. This approach asserts an extensive amount of redactional material and layers, combined with an assumed late composition of the book of Ezekiel. The prophetic figure who gave origin to the book disappears behind the layers of redaction. Among the authors presented in this survey, the redaction-critical models by Jörg Garscha (1974) and Karl-Friedrich Pohlmann (1996/2001) belong in this category.[18]

Garscha's study on Ezek 1–39 engages in a detailed redaction-critical discussion. In fundamental disagreement with the, at his time, consensus on the *School* hypothesis and the attribution of large parts of the book to the exilic prophet, Garscha holds the view that it is not the secondary character of any portion of text that needs to be proven but, on the contrary, its authenticity.[19] As a result, he attributes only two passages (17:1–10* and 23:1–25*) to the sixth-century prophet.

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17 "Von einer vom Propheten selber stilisierten Visionenreihe wird man besser nicht reden (vRabenau). Die Formeln des Rückverweises auf die ausgeführte Beschreibung der erscheinenden Herrlichkeit Jahwes (3:23; 8:4; 10:15, 20, 22; 43:3) unterliegen dem starken Verdacht der Entstehung im Zuge der Endredaktion des Buches." Zimmerli, *Ezechiel*, 42*. (The English translation, p. 28, mistakenly writes "43:5" instead of "43:3").
18 Jörg Garscha, *Studien zum Ezechielbuch: Eine redaktionskritische Untersuchung von 1–39*, EHS 23/23 (Frankfurt a. M.: P. Lang, 1974); Karl-Friedrich Pohlmann, *Das Buch des Propheten Hesekiel (Ezechiel): Kapitel 1–19*, ATD 22/1 (Göttingen: Vandenhoeck & Ruprecht, 1996); the second volume, with a contribution by Pohlmann's student Thilo Rudnig, was published in 2001.
19 Garscha, *Studien*, 14–16.

Altogether, Garscha assumes numerous redactions, dating the first edition of the book ("VEz") to the early fifth century, with a second stratum ("DEz") in the first half of the fourth century and further redactions as recent as 300 and later.[20] His position has not found many followers.

Also Pohlmann sees Ezek 1–39 essentially as the product of a later time, with very little text dating back to the sixth century. Yet in their details the two authors differ greatly. Pohlmann discerns early material (mostly laments), three main redactions, and some proto-apocalyptic expansions. Each redaction stands in opposition to the previous. Pohlmann dates them: 1. during the exile (post-587 in Palestine; the *older prophetic book*); 2. the end of the fifth century (the *golah-oriented* redaction); 3. the fourth century (the *diaspora-oriented* redactions). Thus the book itself becomes completely detached from the prophet after whom it is named, and from the historical setting it adopts.[21] This model has been applied by Thilo Rudnig to Ezek 40–48.[22]

1.2.1.3 Holistic Interpretation

Alongside these diachronic approaches, an increasing number of authors, especially in North American scholarship, do not apply redaction criticism but prefer to work on the present text level. As regards the book of Ezekiel, Moshe Greenberg is the most prominent representative of this type of exegesis. He wrote two volumes of a commentary on Ezekiel and a number of essays, and outlined and defended his methodology in a systematic manner.[23] Greenberg gives value to the

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20 See his summary on pp. 283–311.

21 For an outline of this theory, see Pohlmann, *Hesekiel 1–19*, 27–39; *Stand der theologischen Diskussion*, 81–94. His terminology is: *älteres Prophetenbuch*, *golaorientierte Redaktion*, *diasporaorientierte Redaktion / diasporatheologische Bearbeitungen*.

22 Thilo Alexander Rudnig, *Heilig und Profan: Redaktionskritische Studien zu Ez 40–48*, BZAW 287 (Berlin: De Gruyter, 2000); Karl-Friedrich Pohlmann and Thilo Alexander Rudnig, *Das Buch des Propheten Hesekiel (Ezechiel): Kapitel 20–48*, ATD 22/2 (Göttingen: Vandenhoeck & Ruprecht, 2001). See section 1.2.5 for more details.

23 Moshe Greenberg, "The Vision of Jerusalem in Ezekiel 8–11: A Holistic Interpretation," in *The Divine Helmsman: Studies on God's Control of Human Events, Presented to Lou H. Silberman*, ed. J. L. Crenshaw and S. Sandmel (New York: Ktav, 1980), 143–164; *Ezekiel 1–20: A New Translation with Introduction and Commentary*, AB 22/1 (New York: Doubleday, 1983); "Ezekiel's Vision: Literary and Iconographic Aspects," in *History, Historiography and Interpretation: Studies in Biblical and Cuneiform Literatures*, ed. Hayim Tadmor and Moshe Weinfeld (Leiden: Brill, 1983; reprint, 1984), 159–168; "The Design and Themes of Ezekiel's Program of Restoration," *Int* 38 (1984): 181–208; "What Are Valid Criteria for Determining Inauthentic Matter in Ezekiel?," in *Ezekiel and His Book: Textual and Literary Criticism and Their Interrelation*, ed. Johan Lust, BETL 74 (Leuven:

canonical text as an intentional literary product. He thus specializes in carefully observing its structure, patterns, and themes, drawing on rabbinic interpretation more than on modern-Western Ezekiel scholarship.

From the 1990's onwards, a growing number of commentaries and monographs with a synchronic approach were published.[24] Greenberg's influence on these is clearly perceptible. Since the focus of the present study is mainly on redaction history, the bulk of this literature is relevant to a limited extent and is not included in this review.

We shall now evaluate literature on each of the four major vision accounts, beginning with Ezek 1:1–3:15. The focus is on redaction-critical viewpoints.

1.2.2 Literature on Ezekiel 1:1–3:15

The introductory vision in the book of Ezekiel (Ezek 1:1–3:15) has traditionally been treated in studies on prophetic call narratives.[25] From this perspective, the focus is inevitably on the elements shared with other prophetic call narratives, not on redaction-critical issues or on the specific problems of Ezek 1:1–3:15. The

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Peeters, 1986), 123–135; *Ezekiel 21–37: A New Translation with Introduction and Commentary*, AB 22/2 (New York: Doubleday, 1997).

24 On this tendency, especially in North American literature, see also Franz D. Hubmann, "Ezechiel 37,1–14 in der neueren Forschung," in *Auf den Spuren der schriftgelehrten Weisen: Festschrift für Johannes Marböck anlässlich seiner Emeritierung*, ed. Irmtraud Fischer, Ursula Rapp, and Johannes Schiller (Berlin: De Gruyter, 2003), 117–119, 125.

Moreover, a number of publications look at the influence of extra-biblical literature, especially Mesopotamian, and the way these influences are used and adapted in Ezekiel for particular theological purposes. In general, these studies share a synchronic view on Ezekiel. Publications of this kind are: Daniel Bodi, *The Book of Ezekiel and the Poem of Erra*, OBO 104 (Fribourg: Universitätsverlag, 1991); John F. Kutsko, *Between Heaven and Earth: Divine Presence and Absence in the Book of Ezekiel*, BJSUC 7 (Winona Lake: Eisenbrauns, 2000) along with three essays by Daniel I. Block, John T. Strong, and Steven S. Tuell in an SBL conference collection: Margaret S. Odell and John T. Strong, *The Book of Ezekiel: Theological and Anthropological Perspectives*, SBLSymS 9 (Atlanta: SBL, 2000), respectively pp. 15–42, 69–95, and 97–116. Moreover: Dale Launderville, *Spirit and Reason: The Embodied Character of Ezekiel's Symbolic Thinking* (Waco: Baylor University Press, 2007); Donna Lee Petter, *The Book of Ezekiel and Mesopotamian City Laments*, OBO 246 (Fribourg: Academic Press, 2011).

25 For instance in the well-known essays Norman C. Habel, "Form and Significance of the Call Narratives," *ZAW* 77 (1965): 297–323; Burke O. Long, "Prophetic Call Traditions and Reports of Visions," *ZAW* 84 (1972): 494–500.

redaction history of Ezek 1:1–3:15 has been addressed mainly in commentaries or essays.[26]

ZIMMERLI[27] seeks, in the first place, "a decision on the basic question of whether the connection of the vision of the throne-chariot with that of the scroll is original or solely the product of a subsequent redactional bringing together of two quite different parts."[28] He does so by means of a form-critical and tradition-historical examination of prophetic call narratives (especially Jer 1:4–10 and Isa 6) in comparison to Ezek 1:1–3:15. Zimmerli concludes that an original connection of vision and commission in Ezekiel's call narrative "must be regarded as entirely possible."[29] All the more as there is no precedence for a vision without interpretation: Ezek 1 alone is formally incomplete. The subsequent redaction-critical analysis of Ezek 1:1–3:15 reinforces Zimmerli's conviction that Ezek 1 and Ezek 2–3 have always formed an authentic and inseparable unity. That this unity did undergo redaction in other instances is nevertheless evident for Zimmerli. His investigation is aimed at reconstructing the original text; he identifies a variety of glosses and additions, but not systematic redactions. He firstly identifies 1:3a as the redactional book title. Within 1:5–12, he applies the irregular use of masculine suffixes for the feminine "living beings" as a criterion for redaction, leaving only vv. 5, 6b, 11cd, 12ad for the original description. The section on the wheels, 1:15–21, is entirely redactional (with v. 21 being an even later addition) and dependent on vv. 5–12*.[30] On the other hand, Zimmerli regards most of 1:22a, 26–28 as original and defends the unity of 2:1–3:15, excluding only 3:13 as secondary.[31] For Zimmerli, the first author of Ezek 1:1–3:15 is the exilic prophet Ezekiel, whose genuine experience of the described vision is not questioned. Redaction is seen as a process of consecutive expansions by the *Ezekiel school*, mainly exilic, though its last additions reach the period of the LXX.[32]

In opposition to Zimmerli, GARSCHA separates the bulk of Ezek 1 from the subsequent dialogue. He distinguishes two main layers in Ezek 1:1–3:15: the original beginning of the book ("VEz") in 1:1a, 3a [without location]; 2:4–10; 3:2, 4–9, and the "Deutero-Ezekielian Redaction (DEz)" in 1:1b–d, the remainder of

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26 We cannot consider here the many treatises dealing only with particular topics (such as the date in Ezek 1:1).

27 Zimmerli, *Ezechiel*, 1–85.

28 Zimmerli, *Ezekiel*, 1, 97. German original: Zimmerli, *Ezechiel*, 16.

29 Zimmerli, *Ezekiel*, 1, 100. German original: Zimmerli, *Ezechiel*, 21.

30 Zimmerli, *Ezechiel*, 27–29.

31 Ibid., 29–33.

32 Ibid., 37, 59.

1:3, 1:4–2:2* and 3:10–12, 14–16a. Also the short vision in 3:22–24 is attributed to "DEz." Garscha does not investigate himself further additions in 1:4–28 but reiterates Zimmerli's opinion on the matter.[33]

Anthony D. York's article on Ezek 1[34] argues that this chapter is the result of a merging process. He contends that this vision originally belonged to the "restoration prophecy" in Ezek 43, which occurred in the thirtieth year (1:1), and that Ezekiel received a similar vision at the time of his call in the fifth year (1:2). Because of its importance, the restoration prophecy once occupied the position at the very beginning of the book, followed by the vision and narrative on Ezekiel's call. A later redaction arranged the book in chronological order and moved the "restoration prophecy" toward the end of the book, yet the associated vision remained in place. As a result, the two similar visions were eventually merged into one account: the present 1:4–28.

The book by Ernst Vogt[35] on a number of passages in Ezekiel (namely on Ezek 1–3; 8–11; 18; 20:25f; 33; 40–48) ventures several new hypotheses on redaction-critical issues, as well as on some aspects of the iconography of the visions and on the mysterious motif of Ezekiel's inability to speak and to leave his house. This is one of the few studies concerned with at least three of the major vision accounts in Ezekiel. Regarding 1:1–3:15, Vogt defends the genuine unity between Chapters 1* and 2–3.[36] He reduces the vision in Ezek 1 to a basic account consisting of 1:3a, 1, 3b, 4–5, 11cd, 13acd, 22a, 26–28,[37] followed by 2:1–3:12a, 14b–15. The authenticity of the theophanic experience and its exilic setting are for Vogt unquestionable.

Embracing an entirely different method of determining whether or not the inaugural narrative in Ezekiel forms a literary unity, Cornelius B. Houk offers a statistical linguistic study of the body of the account, Ezek 1:4–3:11.[38] He employs two statistical methods: the test of average word lengths by syllables and the chi square median test. Both aim at unconscious choices of the author and are therefore seen as significant for recognizing where different authors were at work. Houk arrives at the conclusion that 1:4–28 and 2:1–3:11 are not a literary unity

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33 On Ezek 1–3, see Garscha, *Studien*, 239–252.

34 Anthony D. York, "Ezekiel I: Inaugural and Restoration Visions?," *VT* 27 (1977): 82–98.

35 Ernst Vogt, *Untersuchungen zum Buch Ezechiel*, AnBib 95 (Rome: Biblical Institute Press, 1981).

36 Ibid., 20–26.

37 Ibid., 9.

38 Cornelius B. Houk, "A Statistical Linguistic Study of Ezekiel 1:4–3:11," *ZAW* 93 (1981): 76–85.

and that 1:15–21 is from a third source. He then turns to evaluating the redaction-critical hypotheses of other scholars.[39]

In a very concise essay, Bernhard Lang[40] gives some fresh consideration to Ezek 1:1–3:15. He, too, sketches a redaction history of two originally independent narratives. According to Lang, the *Visionsbericht* (vision report) encompasses 1:1, 3b, 4–28; 2:1–2; 3:12, 14; dating to the thirtieth year, it is the most recent vision in the book. Verses 1:2; 3:13 are glosses. On the other hand, Lang finds the oldest account, the *Berufungsbericht* (commission report), in 1:3a; 2:3–3:11, 15* (or perhaps only 1:3a; 2:8–3:3, 10–11, 15*).[41] The two were merged by an editor to conform the call narrative to the other vision accounts.

By contrast, Greenberg's Ezekiel commentary[42] is devoted to his method of "holistic" interpretation, and Greenberg does not engage in redaction-critical analysis. On a text-critical level, however, he concedes in several cases that the MT in Ezek 1 is not identical with the original text. In two places, 1:1–3 and 3:12–13, 15, Greenberg admits the probability of redaction, although "supposing the prophet to have been his own editor and the author of the explanation in vss. [1:]2–3."[43]

The commentary by Hans Ferdinand Fuhs,[44] on the other hand, assumes the redaction process in terms of Zimmerli's *Fortschreibung* theory: the prophet Ezekiel – whom Fuhs situates in Jerusalem until 586 – transmits his message both orally and in writing. The Ezekiel School is then responsible for a multilayered process of actualization, expansion and redaction; an anonymous author ("*Verfasser*") from this circle eventually compiles, "etwa um 540 v. Chr.," the material into a book. The collection of oracles against foreign nations (Ezek 25–32) is only incorporated in the fourth or third century, and the "apocalypse" of Chapters 38–39 even later. Fuhs sees in the three great vision accounts the "literary and theological framework of the book";[45] their basic narratives (1:4–28*; 8–9*; 37*; 40:1–2; 43:4–7a; 47:1–12) go back to Ezekiel. Although Fuhs supposes

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39 Houk disagrees on various accounts with Fohrer, Zimmerli, Garscha, Hölscher and Herntrich, but he essentially confirms two older studies by Sprank (1926) and Matthews (1939).
40 Bernhard Lang, "Die erste und die letzte Vision des Propheten: Eine Überlegung zu Ezechiel 1–3," *Bib* 64 (1983): 225–230.
41 See his summary: ibid., 228–230.
42 Greenberg, *Ezekiel 1–20;* on Ezek 1:1–28b$_\alpha$ see pp. 37–59 and on 1:28b$_\beta$–3:15 see pp. 60–81.
43 Ibid., 39. On 3:12–13, 15 see pp. 74, 71, respectively.
44 Hans Ferdinand Fuhs, *Ezechiel*, 2 vols., NEchtB (Würzburg: Echter, 1984/88); for the following overview of the redaction history, see pp. 7–11.
45 "Literarisches und theologisches Gerüst des Buches ..." ibid., 7. (The above translation is mine.)

an oral origin for parts of 2:1–3:15, he vehemently sees 1:1–3:15 as one single event whose two parts (vision and commission) should not be separated.[46] He considers, however, the entire description of the living creatures and the wheels as distinct redactional reflections; thus the original Ezekielian share of the narrative is defined as 1:1[?], 3b, 4ab, 5a, 22a, 26–28; 2:1–10; 3:1–12, 14–15.

Generally speaking, the literature on Ezek 1–3 from the mid-1980's onward only rarely touches upon issues of redaction criticism but tends to focus on various aspects of the final text. In commentaries since the late 1980's, a number of authors have taken a stance toward issues of redaction criticism that "endeavours to stand midway between those of Zimmerli and Greenberg." In two cases, namely in the commentaries by RONALD HALS (1989) and LESLIE ALLEN (1990/94),[47] this is combined with a special emphasis on form criticism.

Owing to the format of the series, Hals' commentary is devoted to a form-critical approach. He agrees with Zimmerli in many instances, for example in assuming that the book reached its final form during the exile, but he remains vague with regard to the redaction process.[48] His emphasis on structure generally lends itself more to a present-text analysis than to redaction criticism. Hals sees Ezek 1:1–3:15 as one unit and emphasises that its parts "never existed independently."[49] Although he notices and describes the signs of redaction in Ezek 1, Hals prefers not to engage in either detailed textual criticism or redaction criticism (except for excluding 1:3a).[50] For 2:1–3:15, no redaction-critically significant observations are made. Hals assumes the call vision was written quite early, i.e. before or around 587, in order to corroborate the prophet's authority.[51]

Allen imagines the genesis of the book of Ezekiel in a way similar to Zimmerli, perhaps somewhat more simplified: he too assumes that Ezekiel was active throughout the first generation of exiles (both the 598/97 group and, later, the

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46 Ibid., 19. Generally on 1:1–3:15, see pp. 19–29.

47 Ronald M. Hals, *Ezekiel*, FOTL 19 (Grand Rapids: Eerdmans, 1989); Leslie C. Allen, *Ezekiel 20–48*, WBC 29 (Dallas: Word Books, 1990); *Ezekiel 1–19*, WBC 28 (Dallas: Thomas Nelson, 1994). Citation: Allen, *Ezekiel 1–19*, xxiii. Among the recent commentaries, also FRANZ SEDLMEIER and PAUL JOYCE move along the fine line of acknowledging the diachronic growth of the text whilst at the same time emphasising the interpretation of the final form: Franz Sedlmeier, *Das Buch Ezechiel: Kapitel 1–24*, NSKAT 21/1 (Stuttgart: Katholisches Bibelwerk, 2002); *Das Buch Ezechiel: Kapitel 25–48*, NSKAT 21/2 (Stuttgart: Katholisches Bibelwerk, 2013) and Joyce, *Ezekiel* (2007).

48 Hals, *Ezekiel*, 5 f.

49 Ibid., 9.

50 "Rather than attempt to reconstruct a hypothetical, logically and grammatically consistent original on the basis of these complexities, it seems better simply to affirm a complex textual and literary history, doubtless resulting in part from the complexities of the content." Ibid., 15.

51 Ibid., 10.

second wave of deportees) and that the prophet redacted his own writings. For Allen, the final redaction of the book took place during the exile, only about a generation after the prophet's death.[52] Like Zimmerli, Allen treats Ezek 1:1–3:15 as one text unit. He is disinclined to regard any part of 1:1–3:15, except for 1:2–3a, as secondary.[53] Allen sees in Ezek 1 a combination of storm-theophanic and throne-theophanic elements[54] and in the unit as a whole, besides being a call narrative, the literary introduction to the judgement announced in the following chapters.

Later in the same decade, the first volume of the commentary by Karl-Frie-drich Pohlmann was published.[55] In line with his particular redaction model, Pohlmann assigns the oldest parts of Ezek 1:1–3:15 (i.e. 1:1–3*; 2:9–10; 3:1*, 2–3, 10a, 11*, 14b, 15) to the *golah-oriented* redaction. He assumes this narrative was written to create an adequate introduction to the fifth-century version of the book.[56] Later additions, comprising 2:3–7; 3:4–7 and 3:22–27, are attributed to the diaspora-oriented redaction, enlarging the audience to Israel in its entirety. Finally, the vision of the throne-chariot (1:4–2:2*) and the wheels (1:15–21) are late expansions associated with apocalypticism.

In the footsteps of the iconographic approach of Othmar Keel, Christoph Uehlinger and Susanne Müller-Trufaut,[57] attempt a diachronic exegesis of Ezek 1, which combines iconography and redaction criticism. Particular reference is made to Babylonian astral symbolism, which the authors contend to be related to the wheels in the vision. The study also discusses the relationship of Ezek 1 and Ezek 10 as reciprocally influential. A table[58] summarizes the suggested redaction history for both Ezek 1 and 10, which is presented as a complex multi-layered process developed over a long period of time. Assuming a Mesopotamian back-ground for Ezek 1 and an Egypto-Palestinian background for Ezek 10, the authors attempt to both explain and date each layer with the help of iconographic material

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52 Allen, *Ezekiel 1–19*, xxiv-xxvi. On Ezek 1:1–3:15, see pp. 1–45.

53 Ibid., 17–19.

54 Published one year prior in: Leslie C. Allen, "The Structure and Intention of Ezekiel I," *VT* 43 (1993): 145–161.

55 Pohlmann, *Hesekiel 1–19*. On Ezek 1:1–3:15, see pp. 43–68. The second volume, with a con-tribution by one of Pohlmann's students, was published five years later. See also Karl-Friedrich Pohlmann, *Ezechielstudien*, BZAW 202 (Berlin: De Gruyter, 1992).

56 Pohlmann, *Hesekiel 1–19*, 29.

57 Christoph Uehlinger and Susanne Müller Trufaut, "Ezekiel 1, Babylonian Cosmological Scholarship and Iconography: Attempts at Further Refinement," *TZ* 57 (2001): 140–171. See Keel's response in: "Die Herrlichkeitserscheinung des Königsgottes in der Prophetie," in *Mythisches in biblischer Bildsprache: Gestalt und Verwandlung in Prophetie und Psalmen*, ed. H. Irsigler, QD 209 (Freiburg: Herder, 2004), 145–149.

58 Uehlinger and Müller Trufaut, "Ezekiel 1," 151 f.

(their "tentative benchmarks" arrive as late as the second century). However, the bulk of the vision in Ezek 1, i.e. the four living beings, the firmament, the throne and the humanlike figure, is dated to the sixth century. Uehlinger and Müller-Trufaut envision the following elements as successive additions: the fiery glance in v. 13a, the wheels (vv. 15–17, 19), the eyes on the wheels (v. 18), the four faces of the living beings (v. 10), and the one spirit guiding the entire system (vv. 20–21).

The focus of ACHIM BEHRENS's study,[59] to which I will return later in this chapter, is the establishing of genre typical features of prophetic vision accounts in the Old Testament. Behrens's analysis of twenty-five of the twenty-six identified prophetic vision accounts concerns the structure and the individual manifestation of the genre features as well as, almost as a by-product, redaction-critical considerations and a sketch of the text's rhetorical function. In the case of Ezek 1:1–3:15, Behrens distinguishes two vision accounts: the vision of Glory (1:4–2:8) and the vision of the scroll (2:9–3:9), bound together by a frame made of title (1:1–3) and conclusion (3:10–15). Behrens observes great discrepancies in language, style, length, and content between the two visionary parts of the accounts. In particular he perceives a close relationship of the scroll vision to Jer 1 and to older prophetic vision reports insofar as the object of the vision is an item of daily life (a hand holding a scroll). The scroll vision is therefore, for Behrens, the older text and genuine call narrative, which perhaps was the original beginning of a first collection of Ezekiel's words. The visionary quasi-description of the Glory of YHWH, on the other hand, is meant to increase the legitimation of the entire book at a later point in time. Only the vision of the Glory is in its vocabulary significantly related to the Priestly writings in the Pentateuch. For Behrens, the two visions are too heterogeneous to derive from the same author. Since – according to the rules of the genre – a mere sight without message cannot subsist alone, Behrens proposes an original connection of the speech 2:1–8 to 1:4–28. He sees in 2:1–8 essentially a formulaic compilation from elements of 3:1–9. In its final form, 1:1–3:15 appears through the framing *inclusio* as one unit. Behrens believes that the final text, situated at the threshold between traditional prophecy and apocalypticism, was completed during the exilic period.

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59 Achim Behrens, *Prophetische Visionsschilderungen im Alten Testament: Sprachliche Eigenarten, Funktion und Geschichte einer Gattung*, AOAT 292 (Münster: Ugarit, 2002). On Ezek 1:1–3:15 see pp. 183–209.

1.2.3 Literature on Ezekiel 8–11

In view of the newer literature on the first temple vision, Ezek 8–11, it has aptly been said that

> these chapters may be held up as a prime example of how redaction-critical explanation models reach their limits. Almost every possible theory, and its respective opposite, is, or was, proposed pertaining to the genesis of the great rapture-vision.[60]

Indeed, this literature survey reflects the disparateness of opinions in recent Ezekiel scholarship, which is especially visible with regard to Ezek 8–11. For the general redaction-critical assumptions of commentaries and studies that have been presented already, refer to the previous section.

On the topic of redaction in Ezek 8–11, Zimmerli[61] firstly recognizes 11:1–21 as a "foreign element."[62] This section is subdivided into two originally independent words: 11:1–13, 14–21, each with its own redaction history, yet inserted together with the purpose of giving a counterbalance to the preceding vision account. For the remainder of Ezek 8–11, Zimmerli uses the following observations as guidelines for redaction criticism: the changing location and description of the Glory of YHWH; the parallels between Ezek 1 and Ezek 10; the explicit assertions of the identity of the two visions; the variation between כְּבוֹד־יְהוָה and כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל; and the variation, in the MT, between *cherub* in the singular and *cherubim* (plural). He arrives at a primary text of the first temple vision that includes 8:1–2ab, 3, 5–7a, 9–18c; 9:1–2, 3c–6, 8–11; 10:2*, 4, 7*, 18a, 19d; 11:23–25.[63] The secondary pieces of text are categorized (for example, 11:1–13, 14–21 is discussed separately from the identification of Chapters 1 and 10) but their chronology is not established.

Quite surprisingly, Garscha[64] draws almost entirely on Zimmerli in determining the original account of Ezek 8–11. However, he holds an opposing view on two significant points: Firstly, according to Garscha the oldest account of the first temple vision dates back not to Ezekiel but to the "Deutero-Ezekielian redactor," postulated in the fourth century. Secondly, Garscha attributes 11:1–5*, 6–10,

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60 Ibid., 210. "… diese Kapitel könnten als Paradebeispiel dafür gelten, wie literarkritische Erklärungsmodelle an ihre Grenzen geraten. Beinahe alles und das jeweilige Gegenteil wurde und wird hinsichtlich der großen Entrückungsvision vertreten …" (The above translation is mine.)

61 Zimmerli, *Ezechiel*, 187–253.

62 Zimmerli, *Ezekiel*, 1, 231. German original: Zimmerli, *Ezechiel*, 202.

63 Zimmerli, *Ezechiel*, 202–206.

64 Garscha, *Studien*, 252–262.

13–20 to the original narrative, even though he recognizes the tensions between these two oracles and their visionary context.[65] This oldest material comprises 8:1–2b, 3, 5–7a, 9–12c, 13–18c; 9:1–2, 3c–6, 8–11; 10:2*, 4, 7*, 18a, 19d; 11:1–5*, 6–10, 13–20, 23–25. Redactions within these chapters are not further classified. Garscha specifies that, given the close connection of Ezek 8–11 to Ezek 40–48, a conclusive analysis of the first temple vision would be possible only in connection with a detailed study of Ezek 40–48.

Vogt[66] analyses the temple vision Ezek 8–11 chapter by chapter, yet he begins with the discussion of its all-encompassing frame in 8:1–3; 11:24–25. In Vogt's opinion, 8:2–3ab – and not only 8:2cd as for Zimmerli – is a secondary addition that occurred in two stages, with the description of the "man" in v. 2cd being the more recent.[67] Whilst Vogt agrees with Zimmerli for the remainder of Ezek 8, he advances a new theory concerning the juxtaposition, in Ezek 9, between total judgement (for example in 9:5) and the saving of the innocent (for example in 9:6). Vogt explains this with a mitigating redactional effort that inserted vv. 2e, 3c-4, 6bc, 11 and the direction "after him" in v. 5b, whereas the original account (in 9:1ab, 2*, 5–6*, 8–10) had the killing of the entire population.[68] For Ezek 10–11, Vogt considers only 10:2*, 7*, 4* [in this order!], 18a*, 19d; 11:23–25 as belonging to the original narrative. Exilic leaders expanded this account through the four cherubim, the wheelwork (*galgal*), and the platform (i.e. 10:1, 3a, 18b, 19*; 11:22 and "between the cherubim" in 10:2d, 7a), thus creating the image of a throne-chariot in analogy to Ezek 1.[69] A second (undated) redaction assumedly introduced the single cherub in 10:2, 4, 7 as well as vv. 3b, 6.[70] Vogt discusses the description of the cherubim and the wheels in 10:8–22 in conjunction with the parallel verses in Ezek 1. He believes both chapters draw on a common source, each having "its own history and its own development."[71]

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65 Ibid., 260–262.
66 Vogt, *Untersuchungen*, 38–62.
67 Ibid., 39–41.
68 Ibid., 46–48.
69 Ibid., 54–59.
70 Ibid., 59–62.
71 "Darum scheint, dass weder die Beschreibungen von Kap. 1 von denen in Kap. 10, noch umgekehrt die von Kap. 10 von denen in Kap. 1 abhängig sein können, sondern dass beide von einer gemeinsamen Quelle herzuleiten sind und dass jede von ihnen ihre eigene Geschichte und ihre eigene Entwicklung gehabt hat"; ibid., 64.

The analysis of Ezek 8–11 in Fᴜʜs[72] is mostly influenced by Houk[73] and Zimmerli (contra Vogt). Fuhs attributes Ezek 8–9, minus small glosses (8:2, 4, 7b–8), to the prophet himself. He supports, if tentatively, Houk's idea of an "altar vision" consisting of 9:1–2; 10:2–3, 4bc, 6–7[74] and narrating the city's cleansing rather than its destruction by fire. Differently from Houk, 9:8–10 are regarded as authentic; but the description of the Glory of YHWH and its leaving the city (10:1, 4a, 5, 8–22 along with 11:22–23) are, for Fuhs, a well-contemplated redactional addition by the late-exilic *Verfasser* who composed Ezek 8–11 out of Ezek 8–9* and other pre-existing material, such as 11:1–8, 13 and 11:15–16, 19–20. Contrary to Zimmerli, Fuhs argues that 11:14–21 was directly compiled for its visionary context, as he attributes the secondary vv. 14, 17–18, 21 to the *Verfasser*. Fuhs assumes that the composition of Ezek 8–11 was essentially completed around 540.

During the 1980's, an interesting discussion arises, which uses Ezek 8–11 as a case in point in the dispute about diachronic versus synchronic methods. Greenberg expressed his ideas about holistic interpretation on various occasions, choosing at least once, in 1980, the example of Ezek 8–11.[75] He restated his argument in a contribution to the *35th Colloquium Biblicum Lovaniense* in Belgium in 1985.[76] The conference also featured a paper by Joachim Becker on "Ezek 8–11 as a unified composition within a pseudepigraphic book of Ezekiel."[77] Greenberg and Becker mark the two extreme positions of synchronic exegesis: the former attrib-

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72 Fuhs, *Ezechiel*, 47–64.

73 Cornelius B. Houk, "The Final Redaction of Ezekiel 10," *JBL* 90 (1971): 42–54. By comparing Ezek 10 to Ezek 1, Houk arrives at the conclusion that most of Ezek 10 is "a unified, purposeful effort to make use of the vision in ch. 1" (p. 46). Houk presupposes an "altar vision," namely 10:2–3, 4bc, 6–7, as the only authentic material and not influenced by Ezek 1. However, he proposes that its original position was between 9:2 and 9:3; the original vision (8; 9:1–2; 10:2–3, 4bc, 6–7; 9:3b–7, 11) describing the desecration and subsequent purification of the temple through the burning coals. According to Houk, it was a later editor who added 9:8–10, postponed the "altar vision" to its present place, and expanded it through material from Ezek 1. As a consequence, the Glory of YHWH appears as an entirely redactional feature.

74 Fuhs, *Ezechiel*, 57. (He counts 10:5 first with the altar vision and then again with the redactional elaboration on the cherubim. The former seems to be an inadvertent mistake.) It is not entirely clear whether Fuhs supposes the "altar vision" to be written by Ezekiel.

75 Greenberg, "Vision of Jerusalem," 143–164; see also Greenberg, *Ezekiel 1–20*, 164–206.

76 Greenberg, "Valid Criteria." The conference proceedings, edited by Johan Lust, were published in 1986.

77 Joachim Becker, "Ez 8–11 als einheitliche Komposition in einem pseudepigraphischen Ezechielbuch," in *Ezekiel and His Book: Textual and Literary Criticism and Their Interrelation*, ed. Johan Lust, BETL 74 (Leuven: Peeters, 1986), 136–150. The quotation is my translation of the paper's title.

uting the entire book to the exilic prophet; the latter supposing the entire book to be a post-exilic pseudepigraph.

In the same conference volume, yet contrary to both, the essay by FRANK-LOTHAR HOSSFELD argues in favour of a diachronic approach, embracing Zimmerli's expansion hypothesis as the most (or only) adequate way of dealing with the first temple vision.[78] The contrast, in particular between Hossfeld and Greenberg, is demarcated even more sharply a year later in Hossfeld's article "Problems of a holistic reading of scripture: the example of Ezek 9–10"[79] where he opposes Greenberg's analysis of those chapters and endeavours to demonstrate the shortcomings of holistic interpretation. Hossfeld attempts to prove from formal, stylistic and content-based indications that both 11:1–13 and 11:14–21 are originally independent text units and not written by Ezekiel.[80] Pertaining to the remainder of Ezek 10–11, Hossfeld promotes a synthesis of Zimmerli and Vogt insofar as he agrees with Vogt regarding 8:2–3a and the partial-judgement redaction in Ezek 9 and concurs with Zimmerli for most of the rest.[81] For Hossfeld, the original material is found in 8:1, 3c–e, 5–7a, 9–16, 18a-c; 9:1–2*, 5–6*, 8–10; 10:2*, 4, 7*, 18a, 19d; 11:23–25*. He assumes several *Fortschreibungen*: the insertion of 11:1–13*; that of 11:14–20*, perhaps together with 9:2–11*; a redaction introducing the mobile "Glory of the God of Israel" (8:2–3b, 4; 9:3ab; 10:1–2*, 3–4*, 18b, 19abe; 11:22ac), a further redaction with special interest in the wheels and the throne-chariot (10:5–6 [7*], 19c; 11:22b), as well as a number of small-scale glosses.

Hossfeld's redaction-critical eagerness stands in contrast to the timidity of HALS[82] in this field. Despite his "overall impression" of Ezek 8–11 being "that of a much looser unity than in 1:1–3:15,"[83] he remains cautious in determining redactional material. Hals dates the main vision account of Ezek 8–11 to the years immediately prior to 587 and presumes some textual loss in the course of redaction but he neither precisely defines the extent of the original account, nor does he expand on a possible redaction history. An exception to this is the case of 11:1–13, 14–21, as both disputations are clearly considered as secondary to their con-

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78 Frank-Lothar Hossfeld, "Die Tempelvision Ez 8–11 im Licht unterschiedlicher methodischer Zugänge," in *Ezekiel and His Book: Textual and Literary Criticism and Their Interrelation*, ed. Johan Lust, BETL 74 (Leuven: Peeters, 1986), 151–165. Hossfeld states on p. 152, "daß das Modell der 'Fortschreibung' allein dem Befund dieser anerkannt komplexen Vision angemessen ist."

79 Frank-Lothar Hossfeld, "Probleme einer ganzheitlichen Lektüre der Schrift – dargestellt am Beispiel Ez 9–10," *TQ* 167, no. 4 (1987): 266–277. The quotation is my translation of the title.

80 Hossfeld, "Tempelvision Ez 8–11," 153–156; and "Probleme," 275.

81 Hossfeld, "Tempelvision Ez 8–11," 157–164; "Probleme," 269–274.

82 Hals, *Ezekiel*, 46–74.

83 Ibid., 46.

text.[84] As an independent unit, Hals dates 11:1–13* to the time before the beginning of the siege, with vv. 9–12 being later additions in the light of the events of 587.[85] Also for 11:14–21, Hals suggests a post-587 setting.

The commentary by ALLEN[86] sees, in continuity with his predecessors, the two sections 11:1–13, 14–21 as "mutually independent in origin" and secondary to their present context.[87] Unlike Hossfeld, however, Allen does not exclude the possibility that their integration was done by Ezekiel – consistent with his general inclination to assign a large percentage of text to the exilic prophet. As for the remainder of Ezek 8–11 (mainly Ezek 10), Allen distinguishes five different types of insertions, four of which, he asserts, "may be credited to the prophet himself, along with the basic narrative at an earlier stage"[88] while the fifth category is not further dated. Insertions of the first type are located in 8:2; 10:1, 9a-d; of the second type in 10:5, 8, 13. An overlap of the second, third, and fourth type is affirmed in 10:20–22b and of the third and fourth type in 8:4; the fourth category is found in 9:3ab; 10:19e; 11:22c. Allen locates the non-Ezekielian fifth type in 10:9e–12, 16–17, 22c.

Contrary to all scholarly opinion since Zimmerli, POHLMANN claims that the oldest part of Ezek 8–11 is found in 11:2–13*.[89] Pohlmann attributes this unit to the "older prophetic book," which he locates in Judah during the exilic period. The prophet in this "older book" was active in Jerusalem. Only the "golah-oriented redaction," according to Pohlmann, situates Ezekiel in exile; Jerusalemite settings such as in 11:2–13* then need justification. The "golah-oriented" account (including 8:1, 3d* and maybe 8:5–18*) was designed as a vision primarily in order to explain the prophet's knowledge about the state of affairs in the Judean capital. Also 11:14–17[19?]* is part of this layer, although Pohlmann supposes a strong "diaspora-oriented" influence on this unit. Ezek 9 as a whole is seen as a later addition; Pohlmann argues (against Vogt) for the unity of the chapter, with the exception of glosses in 9:3ab, 7bc. With regard to Ezek 10, he assumes Zimmerli's view that the oldest verses are 10:2*, 4, 7*, 18a, 19d; however, for Pohlmann these were added by yet another redactor, later than Chapter 9. The descriptive parts of Chapter 10 are among the most recent, proto-apocalyptic insertions to the book.

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84 Ibid., 69.

85 Ibid., 66.

86 Allen, *Ezekiel 1–19*, 114–169.

87 Ibid., 131.

88 Ibid., 135. For a summary of the types of revision, see pp. 135 f.

89 Pohlmann, *Hesekiel 1–19*, 29, 35, 123–169.

In the first decade of the new century there is, in particular, the per se form-critical contribution by BEHRENS.[90] With recourse to Zimmerli, and in criticism of Pohlmann, Behrens locates the oldest (pre-587) material of Ezek 8–11 in 8:5–9:11*, but he also sees 11:14–21 in an original and intentional connection to it. In an excursus, Behrens discusses the relationship between 11:14–21 and 36:24–28; he concludes that the former is modelled, under Deuteronomistic influence, after the latter. According to Behrens the original vision account in Ezek 8–9* mentions neither the Glory of YHWH nor its exit from Jerusalem. He summarily assumes a major "priestly" exilic redaction that inserts Chapter 10 as well as 11:1–13 and the all-enclosing frame 8:1–4; 11:22–25. According to Behrens, the same group of redactors were also responsible for Ezek 1:4–2:8: by creating two interrelated vision complexes, they enhanced both the theology and the cohesion of the book.

1.2.4 Literature on Ezekiel 37:1–14

The vision of the dead bones, and their resurrection, is undoubtedly among the most famous texts in the book of Ezekiel. Perhaps it was out of unspoken respect for its theological significance that historical-critical research has not questioned the narrative's unity for a long time. The earliest issue discussed is whether or not the connection of vision (vv. 1–10) and disputation (vv. 11–14) is original. In this, and in the subsequent debate, v. 11 occupies a key position. How an author evaluates the literary unity of v. 11 has direct consequences for his/her view on both the genesis of the passage and its theological interpretation.[91]

Still ZIMMERLI[92] defends the literary unity of Ezek 37:1–14. Against opinions in favour of separating the vision (vv. 1–10) from the disputation word (vv. 11–14), Zimmerli argues that neither the shift in genre nor that in the imagery (from unburied bones to buried corpses) is a sufficient reason for assuming different authors for the two parts. Rather, he stresses, the second part is vital to the first because it provides both intention and explanation for the vision itself. The centrepiece uniting both parts is v. 11. Likewise, for Zimmerli the repetitions in vv. 12–14 are due to the genre "expanded proof-saying" and not to redaction. He attributes 37:1–14 in its entirety to Ezekiel and to the early exilic period. He envi-

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90 Behrens, *Prophetische Visionsschilderungen*, 210–251.
91 For an overview of literature on Ezek 37:1–14 from 1969 to 2003, see Hubmann, "Ezechiel 37,1–14," 111–128.
92 Zimmerli, *Ezechiel*, 885–902, especially 888–890.

sions that the passage originally carried a date, probably between the year 586 (as in 33:21) and 574 (as in 40:1).[93]

While for Zimmerli the unity of v. 11 led to the declaration of the unity of 37:1–14, for DIETER BALTZER,[94] the exact opposite is the case. In his analysis of 37:1–14, Baltzer is highly suspicious regarding the syntactic correctness, and hence the literary unity, of v. 11. Supposing redaction in v. 11 and perceiving a tension between unburied bones and graves, Baltzer arrives at the assertion of multiple redactions in 37:1–14. In his opinion, only v. 11b$_p$b truly refers to the vision, whereas the disputation in 37:11a.c-f, 12–13 was originally an autonomous literary unit, and v. 14 is a *Nachinterpretation*, or late gloss.[95] The original vision report (vv. 1–10) is a unity complete in itself. Its connection to the disputation probably occurred because of lexical and content similarities.[96] By inserting v. 11b$_p$b (and then v. 14), later editors turned the disputation into the vision's *Deutung*.

In explicit opposition to Baltzer, GARSCHA agrees with Zimmerli that the variance from unburied to buried bones is not a compelling argument for assuming separate authors.[97] He sees this inconsistency caused instead by the specific rhetorical purpose of each image. However, Garscha thinks that vv. 13b$_i$–14 are redundant and a secondary addition. The basic vision account of 37:1–13b is attributed to "Deutero-Ezekiel," the same fourth-century redactor that Garscha holds accountable also for the basic narrative of Ezek 8–11* and the visions of the Glory of YHWH in Ezek 1* and 3:22–27.

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93 Christoph Barth, "Ezechiel 37 als Einheit," in *Beiträge zur alttestamentlichen Theologie: Festschrift für Walther Zimmerli zum 70 Geburtstag*, ed. Herbert Donner, Robert Hanhart, and Rudolf Smend (Göttingen: Vandenhoeck & Ruprecht, 1977), 39–52 even argues for a unity of the entire Chap. 37. Furthermore, Zimmerli is followed by Hals, *Ezekiel*, 266–272; Behrens, *Prophetische Visionsschilderungen*, 252–271; and Joyce, *Ezekiel*, 208–210.

The assumption of literary unity *as a result* of a diachronic analysis is to be distinguished from a synchronic approach *a priori*.

Different again, namely from a textual critical perspective, is the thesis by Ashley Stewart Crane, "The Restoration of Israel: Ezekiel 36–39 in Early Jewish Interpretation: A Textual-Comparative Study of the Oldest Extant Hebrew and Greek Manuscripts" (PhD diss., Murdoch University, 2006), especially pp. 110–170.

94 Dieter Baltzer, *Ezechiel und Deuterojesaja: Berührungen in der Heilserwartung der beiden großen Exilspropheten*, BZAW 121 (Berlin: De Gruyter, 1971), 100–118.

95 Ibid., 107 f.

96 "Ez 37:1–10 erscheint formal und thematisch als geschlossen komponierte Einheit ... [37:11ac, 12–13] scheint ... wohl infolge von Wort- und in entfernterem Maße auch inhaltlich-aussagenmäßiger Assoziation an den Visionsbericht angehängt worden zu sein." Ibid., 114 f.

97 Garscha, *Studien*, 219–223.

In a monograph on Composition and Theology of the Book of Ezekiel, FRANK-LOTHAR HOSSFELD,[98] on the other hand, adopts the general stance of Baltzer and applies extensive criticism to 37:1–14. Also Hossfeld affirms that 37:1–14 consists of two main basic components: the *vision report* 37:1–11b* and, originally independent, the *disputation word* in vv. 11b[הֵמָּה]–13b.[99] While the vision report is, according to Hossfeld, a product of Ezekiel's own reflection on his prophetic ministry and on Israel's fate, it was only later during the exile that a redactor composed the disputation word. By connecting it to the vision report (together with the addition of v. 2c, הָעֲצָמוֹת in 4d, and לָעֲצָמוֹת הָאֵלֶּה in 5a), the redactor reinterpreted the vision in the sense of a "new exodus."[100] The same tendency is reinforced by a subsequent (yet exilic) redaction comprising the tetragrammaton in v. 1b, v. 6d, and most importantly the new finale of vv. 13b$_i$–14.[101] Hossfeld finally suspects that the insertion of קוֹל in v. 7c is part of a comprehensive redactional effort directed to harmonizing all vision accounts across the book.

Hossfeld's detailed redaction criticism opened the door to further redaction criticism. Soon afterwards, PETER HÖFFKEN[102] casts doubts on the literary unity of the vision itself. He observes that within vv. 7–10 the narrated resurrection is stretched out somewhat artificially over two distinct phases (composition of bodies / revivification) whereas vv. 5–6 seem to announce one single event. Höffken resolves this discrepancy by concluding that the original account features a basic commission with a corresponding realization (37:1–7b, 8a–d, 10c–e). Only later is this expanded, by inserting vv. 7c–e, 8e–10b, into a two-stage *recreatio*.[103] With regard to the disputation word, Höffken agrees with Garscha and Hossfeld that vv. 12–13b are original while vv. 13b$_i$–14 secondarily extend the duality of the vision onto the disputation (return to the land *and* conveying of YHWH's spirit). Höffken then points out that the redaction – especially the רוּחַ as a quasi-autonomous figure in v. 9 – presupposes the influence of "apocalyptic" anthropological ideas, such as the resurrection of the dead. The original vision account, on the other hand, is deemed as "nur im Konnex des Endes von 587/6 sinnvoll."[104]

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98 Frank-Lothar Hossfeld, *Untersuchungen zu Komposition und Theologie des Ezechielbuches* (Würzburg: Echter, 1977), 341–401.

99 Ibid., 369, 397–399.

100 Ibid., 399 f.

101 The author of 37:13b$_i$–14 is considered as probably the same as for 36:23–32* (ibid., 401).

102 Peter Höffken, "Beobachtungen zu Ezechiel XXXVII 1–10," *VT* 31 (1981): 305–317.

103 "... eine dem Grundauftrag v. 5 f. entsprechende Ausführung ..., die sekundär im Sinne der zweiphasigen Gestaltung des Gedankens der recreatio der Gebeine überformt wurde." Ibid., 308.

104 Ibid., 316.

As we have seen, the judgement as to the unity of v. 11 occupies a key position in the debate on the unity of Ezek 37:1–14. It is the merit of RÜDIGER BARTELMUS to have clarified the syntactic structure of 37:11 over against earlier miscomprehensions.[105] This first of his two essays on textual-linguistic and grammatical issues with redaction-critical consequences in Ezek 37:1–14 defends the MT of 37:11. Bartelmus concludes that there are neither grammatical nor text-critical grounds for doubting the inner unity of this verse and, by inference, the genuine unity of vision and disputation in 37:1–14.

A year later, Bartelmus dedicates a second, more comprehensive, essay to 37:1–14,[106] in which he builds on Höffken's redaction-critical hypothesis, adding further linguistic-historical arguments. In particular, Bartelmus discusses the unusual recurrence of *wᵉ-qatal* forms where, in classical Hebrew, one would expect *wayyiqtol* (vv. [2a,] 7a, 8a, 10a). According to his analysis, these occurrences in vv. 7–10 stand very much in tension with the otherwise classical-correct use of Hebrew tenses. Additional observations on the form and structure of 37:1–14, and on the role of the prophet in the events, support the affirmation that the original prophetic word (by Ezekiel) included only vv. 1–6, 7c–e, 8b-d, 10c*–14. Bartelmus suggests that vv. 7ab, 8ae, 9a–10b were inserted by an Aramaic-speaking redactor, probably during the Maccabean era.[107] Yet in this case, Bartelmus concludes, the redactor indeed understood the vision as dealing with the eschatological resurrection of the dead – those faithful to YHWH – through the action of the Spirit (portrayed as a divine hypostasis); whereas the original Ezekielian text aimed at the inner-worldly reconstitution of Israel.[108]

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105 Rüdiger Bartelmus, "Textkritik, Literarkritik und Syntax: Anmerkungen zur neueren Diskussion um Ez 37:11," *BN* 25 (1984): 55–64. In particular, Bartelmus argues contra Baltzer and Hossfeld in this regard.

106 Rüdiger Bartelmus, "Ez 37:1–14, die Verbform wᵉqatal und die Anfänge der Auferstehungshoffnung," *ZAW* 97 (1985): 366–389.

107 Ibid., 375. "In Ezek 37,7.8.10 ... [hat] ein aramäisch oder mittelhebräisch sprechender Bearbeiter in den ihm vorliegenden Text des Ezechiel eingegriffen, ... der ... aber die Feinheiten des althebräischen Systems nicht mehr beherrschte" (p. 384). On the grounds for dating this redactor to the Maccabean era, see pp. 385–387.

108 Bartelmus's redaction criticism is adopted e.g. by Thomas Krüger, *Geschichtskonzepte im Ezechielbuch*, BZAW 180 (Berlin: De Gruyter, 1989), 426–441. Krüger's study focuses mainly on Ezek 5:5–17; 16:1–43; 23:1–30 and 20:1–44 but he discusses, among other texts, also 11:14–21 and 37:1–14. Redaction-critical issues are integral to his study, which, by combining historical-critical and theological-philosophical lines of thought, attempts to trace a development of the conceptions of history in Ezekiel over time.

This discussion is taken only partly into account by FUHS.[109] ALLEN also ignores Bartelmus's second article, both in his commentary and in an essay on Ezek 37:1–14.[110] Similarly to Garscha, Allen argues for the unity of 37:1–13. He regards only v. 14 as a redactional addition. Allen believes this verse, which quotes 36:27, was inserted with the intention of connecting 37:1–13 to the preceding oracle. Moreover, from the recapitulation of elements of vv. 1–13 in v. 14, Allen deduces that the verse is meant to improve the account's structure. Besides these redaction-critical considerations, Allen focuses mainly on the text's structure.

A more sophisticated redaction history of the vision of the dead bones is proposed by STEFAN OHNESORGE.[111] His doctoral thesis concentrates on five passages in the book of Ezekiel: 11:14–21; 20:1–44; 36:16–38; 37:1–14, and 37:15–28. He puts considerable effort into a meticulous redaction criticism, arriving at a very precise layering. This includes a relative and, partially, absolute chronology, which is based mainly on terminological and tradition-historical considerations, and which extends from the sixth century to the Maccabean period. This detailed redaction history then becomes the basis for evaluating the changing outlook on Israel's future throughout the development of the book. Ohnesorge's diachronic analysis of 37:1–14 combines the insights of previous authors.[112] He arrives at an authentic Ezekielian vision account consisting of vv. 1*–4, 5a*, 5b–6, 7ce, 8bcd, 10c*–11b. This vision account was expanded, in Ohnesorge's opinion, in at least three steps: firstly by the originally independent disputation word of vv. 11c–13b (Hossfeld), which possibly was also authored by Ezekiel; secondly by the addition of vv. 13b$_i$–14 after the end of the exile (Garscha, Höffken); and thirdly by the insertion of vv. 7abd, 8ae, 9a–10b during the Maccabean period (Bartelmus). Ohnesorge sees this latest redaction influenced by both apocalypticism and wisdom literature, announcing the eschatological resurrection of the martyrs for

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109 Fuhs, *Ezechiel*, 207–210. Concerning the secondary character of vv. 13b$_i$–14, Fuhs agrees with Garscha, Hossfeld and Höffken. However, Fuhs only mentions Bartelmus briefly as he follows Zimmerli in treating vv. 1–10 as a unified vision report.

110 Allen, *Ezekiel 20–48*, 184, 187; Leslie C. Allen, "Structure, Tradition and Redaction in Ezekiel's Death Valley Vision," in *Among the Prophets: Language, Image, and Structure in the Prophetic Writings*, ed. Philip R. Davies and David J. A. Clines, JSOTSup 144 (Sheffield: JSOT Press, 1993), 139–142. Both publications advocate the same ideas and are therefore best discussed together.

111 Stefan Ohnesorge, *Jahwe gestaltet sein Volk neu: Zur Sicht der Zukunft Israels nach Ez 11,14–21; 20,1–44; 36,16–38; 37,1–14.15–28*, FB 64 (Würzburg: Echter, 1991), 283–338.

112 "Mit Ohnesorge ist der Höhepunkt der Literarkritik erreicht, indem alle kritischen Momente des Textes ausgeleuchtet sind." Hubmann, "Ezechiel 37,1–14," 115. This, however, does not signify the end of the discussion.

YHWH. By contrast, the original vision in Ezek 37:1–11* proclaims a purely inner-worldly restoration for the House of Israel.[113]

Contrary to the majority of redaction critics *and* the synchronic studies, POHL-MANN[114] sees in 37:1–14 essentially a product of what he calls the "golah-oriented redaction," hence a fifth-century narrative. Only part of the disputation, namely vv. 11c–f, 12a–c, 14, was present already in the exilic "older prophetic book" – but it referred originally to those that had remained in Judah. Pohlmann believes that the "golah-oriented redaction" re-read this word as addressed to the exiles, added vv. 12d–13, and composed the vision account (initially vv. 1–6, 7e, 8b–d, 10c–e) as its illustration. For 37:1–10, Pohlmann largely accepts the results of Bartelmus's analysis and attributes vv. 7a–d, 8a.e–10b to the Maccabean period, which already reflected the hope in an individual resurrection of the dead.

RUDOLF MOSIS[115] proposes a redaction-critical hypothesis in variation to that of Bartelmus. In sum, Mosis suggests a basic narrative consisting of 37:1–3, 11–13b, with a secondary expansion in vv. 13b$_i$–14, and a later redaction in vv. 4–10. He bases his argument, especially regarding vv. 4–10, on observations of discrepancies in content and style between those verses and vv. 1–3, 11–13b, and on a respective homogeneity within these two layers. The original account (37:1–3, 11–13b) "intends to announce YHWH's new act of salvation to the exiles in Babylonia, which will open up for them a new future in their land"[116] and dates (classically) to the early exilic years. Mosis vehemently defends the unity of vv. 4–10 against Höffken, Bartelmus, and Pohlmann; but he agrees with them that the redaction is best dated in the time of the Maccabean wars and that it deals with the resurrection of physically dead people in an eschatological act of "new creation."

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113 In a similar vein, the study by Harald Martin Wahl, "Tod und Leben: Zur Wiederherstellung Israels nach Ez XXXVII 1–14," *VT* 49 (1999) reconstructs the original vision account in 37:1–7b, whilst vv. 7c–10 are considered a second vision by another hand. The disputation (vv. 11–12, 14) was originally independent and v. 13 is considered as a late gloss. Wahl sees the vision at the root of the subsequent prophecy – as opposed to Zimmerli's view that the vision was triggered by the people's saying in v. 11.

114 Pohlmann and Rudnig, *Hesekiel 20–48*, 491–499. Summarily also Pohlmann, *Hesekiel 1–19*, 29 f.

115 Rudolf Mosis, "Ezechiel 37,1–14: Auferweckung des Volkes – Auferweckung von Toten," in *Schöpfungsplan und Heilsgeschichte: Festschrift für Ernst Haag zum 70. Geburtstag*, ed. Renate Brandscheidt and Theresia Mende (Trier: Paulinus, 2002), 123–173.

116 "Ezek 37,1–3.11–13a will … den Exilierten in Babylon ein neues Heilshandeln Jahwes ansagen, das ihnen eine neue Zukunft im Land eröffnen wird." Ibid., 150. The above translation is mine.

Contemporaneously with Mosis, yet again very differently, BEHRENS arrives at affirming, with Zimmerli, the general literary unity of 37:1–14.[117] Behrens observes that 37:1–14, in spite of being the most famous vision in Ezekiel, lacks significant formal elements of the genre. He interprets this in view of the text's particular rhetorical intention because "Ezek 37 deals primarily with an announcement of salvation, illustrated by a visionary parable."[118] An analogous liberty is assumed in linguistic matters; for instance the peculiar use of w^eqatal is for Behrens no sufficient indication for redaction.[119] As for the date of the account, Behrens remains unresolved whether 37:1–14 is "*ezechielisch-frühexilisch*" (in which case he presumes some minor redactional amendments in vv. 1–2) or rather a product of the late exilic "priestly" redaction that Behrens believes responsible for the expansion and interconnection of the vision accounts and the book of Ezekiel in general.

In her dissertation on innerbiblical exegesis in Ezek 34–39, ANJA KLEIN[120] maps out the redaction history in those chapters. For her, the book of Ezekiel is a pseudepigraphic work that originates in the Persian period, with developments up until the Hellenistic era.[121] On the redaction history of 37:1–14,[122] Klein takes a stance with those critics who find different authors for the vision (37:1–10) and the disputation (37:11–14). Engaging critically with the range of prior theories on the redaction history, Klein arrives at the following: the original *Totenfeld-vision,* which is one of the oldest texts in Ezek 34–39,[123] consisted of 37:1, 3–5*, 6fg. Verse 6a–e is an independent gloss. The disputation word of vv. 11–13b (plus vv. 2c, 4d*) was added to the vision by redaction, thereby introducing the new image of the graves.[124] In a third step, vv. 13b$_i$–14 re-interpreted the proph-

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117 Behrens, *Prophetische Visionsschilderungen*, 252–271.

118 "So geht es in Ez 37 vielmehr um eine Heilsverheißung, die mit einem visionären Gleichnis illustriert wird." Ibid., 266. (The above translation is mine.)

119 For Behrens's criticism on Bartelmus, see *Prophetische Visionsschilderungen*, 256 note 16.

120 Klein, *Schriftauslegung*. See also her article "Prophecy Continued: Reflections on Innerbiblical Exegesis in the Book of Ezekiel," *VT* 60 (2010): 573–575.

121 Klein, *Schriftauslegung*, 350–406.

122 Ibid., 270–300.

123 Ibid., 350; on p. 394 Klein determines 37:1–6* as part of the oldest version of the book of Ezekiel.

124 A very similar, if simplified, idea is put forward by KARIN SCHÖPFLIN, "The Revivification of the Dry Bones: Ezekiel 37:1–14," in *The Human Body in Death and Resurrection*, ed. Tobias Nicklas, Friedrich Vinzenz Reiterer, and Jozef Verheyden (Berlin: De Gruyter, 2009), 78 f., 83. Schöpflin defines the oldest (post-exilic) part of 37:1–14 as 37:1–5, 6fg, 10–13b, with v. 6a–e being a *Fortschreibung* dependent on Job 10:11. However, she fails to produce adequate argumentation for her opinion.

ecy by underlining the importance for the restoration of the return to the land. The most recent redaction is assumed, in elaboration on Bartelmus, in vv. 2ab, 7–10, though Klein remains doubtful with regard to the suggested second-century date.[125] Klein's book is interesting insofar as she develops a thesis of changing innerbiblical allusions according to which the oldest texts "draw on motifs and metaphors," whereas in later additions "the textual references increase," until "in the latest redactional stages, literary references to different texts within and beyond the book are assembled and systematised" to the point that "one could even speak of literary quotations."[126]

In his book on Old Testament foundations of a biblical resurrection theology, JOHANNES SCHNOCKS[127] dedicates a chapter to an extensive analysis of Ezek 37:1–14. Schnocks refutes Bartelmus's linguistic-historical arguments regarding the past-tense use of w^eqatal and the dating of the consequently assumed redaction in vv. 7–10 to the Maccabean era.[128] In fact, he is not convinced by any of the previous redaction-critical suggestions. From his own observations, Schnocks arrives at attributing only v. 6a–e and vv. 13b_i–14 to redaction, finding in both cases of *Wiederaufnahme* and tensions to the context.[129] Due to an assumed similarity to 36:24–36 and the text-critical issues about this passage (lacking in P[967]) Schnocks dates the redaction "in die Jahrzehnte um 100 v. Chr.,"[130] thus later than all other scholars. The main innovation, however, concerns the basic account. Based on its being out of line with the other visions in Ezekiel, on the peculiarities of vv. 9–10, and on connections to other secondary passages, Schnocks argues that 37:1–5, 6f–13b originate only in the immediate post-exilic period.[131]

1.2.5 Literature on Ezekiel 40–48

In the case of the second temple vision, Ezek 40–48, it seems obligatory to begin the literature review with one author who wrote prior to Zimmerli, namely

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125 Klein, *Schriftauslegung*, 270–285 and 373–380.

126 All quotes: Klein, "Prophecy Continued," 581. Cf. Klein, *Schriftauslegung*, 384–388.

127 Johannes Schnocks, *Rettung und Neuschöpfung: Studien zur alttestamentlichen Grundlegung einer gesamtbiblischen Theologie der Auferstehung*, BBB 158 (Göttingen: V&R unipress, 2009), 161–243. See in particular his literature overview on pp. 174–184.

128 Ibid., 172–174, 177–179.

129 Ibid., 222–226.

130 Ibid., 226–232 (citation p. 232).

131 Ibid., 232–235. Schnocks sees this in conjunction with Konkel's "first expansion" (see below 1.2.5).

HARTMUT GESE.[132] For it is Gese who offers, in his modest-sized doctoral thesis of 1957, the first comprehensive and consistent redaction history for Ezek 40–48, exerting a significant influence on most authors after him. Gese proposes three independent basic sources: the *Führungsvision* (guidance vision), including 40:1–37, 47–49; 41:1–4; the *nasi-Schicht* (prince layer), consisting of 44:1–3; 45:21–25; 46:1–10, 12;[133] and the *Ṣadoqidenschicht* (Zadokite layer), comprising 40:46c; 44:6–16, 28–30a; 45:13–15.[134] Of these three sources the guidance vision is the oldest. Gese assumes that each source underwent redaction (for example 41:5–26 and Chapter 42 are seen as additions to the guidance vision) already before the three were joined together in a complex editorial process. Gese attributes the explicitly visionary pieces outside of Ezek 40–42 (i.e. 43:1–11; 44:4–5; 47:1–12) to this uniting redaction, hence to a very late stage.

In revision of this model, ZIMMERLI endeavours to integrate Gese's three-source proposal into his own *Fortschreibung* theory.[135] He does this essentially by giving up the postulated independence between the Zadokite layer and the prince layer; instead, he considers them as subsequent expansions, or clusters of expansions. Zimmerli agrees that the guidance vision (40:1–37, 47–49; 41:1–4) is the oldest component; however, he assumes that this original vision account was successively enlarged in two major steps by Ezekiel himself. The resulting *erweiterte Visionsbericht* consists of 40:1–37, 47–49; 41:1–15a$_2$; 42:15–20; 43:1–11(12); 44:1–2; 47:1–12e. In other words, Zimmerli attributes a number of passages, including 43:1–11 and 47:1–12e, to Ezekiel – even though he considers them as secondary. The expanded vision account "has then subsequently been enriched by a wealth of further additions," which lack visionary characteristics but show "an increasing realism in the reflections in view of the imminent new beginning in the land."[136] Zimmerli dates the "prince" regulations (44:3; 45:21–46:12) to the late exilic period (571–538), with 48:1–29 (and possibly 40:38–46a$_2$) being inserted before that. The "Zadokite" redactions with their animosity against the Levites and concern for spheres of holiness (40:46c; 44:6–31; 45:1–8, 9, 13–15; 46:19–24; 48:30–35) are early post-exilic, added "immediately before the reinstitution of the

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132 Hartmut Gese, *Der Verfassungsentwurf des Ezechiel (Kap 40–48): Traditionsgeschichtlich untersucht*, BHT 25 (Tübingen: J.C.B. Mohr, 1957); on the redaction history see especially pp. 31–33, 108–123.

133 Ibid., 85, 114–120.

134 Ibid., 67, 112f.

135 Zimmerli, *Ezechiel*, 976–1249 (redaction history summary on pp. 1240–1249). For Zimmerli's thematic, not redaction-critical, interpretation of Ezek 40–48, see also his essay "Planungen für den Wiederaufbau nach der Katastrophe von 587," *VT* 18 (1968): 229–255.

136 Both quotations: Zimmerli, *Ezechiel*, 2, 549. German original: Zimmerli, *Ezechiel*, 1243.

cult."[137] The sections 43:18–27; 45:18–20 (and perhaps 41:5–15a$_2$; 42:1–14) are considered as post-exilic.

In the following decades, a fresh redaction history of Ezek 40–48 is advanced only rarely; several commentaries merely include partial observations without proposing a comprehensive redaction history.[138] The model by Gese and Zimmerli becomes *opinio maioris*, over against only a small deviating minority (Vogt, Tuell, and more recently Rudnig and Konkel). This relative scarcity of redaction-critical studies on Ezek 40–48 is undoubtedly due to the text's inherent difficulties.[139]

The first alternative model is that by VOGT.[140] He mainly strives to define the original temple vision; i.e. he gives less attention to the secondary portions. Vogt's starting point is 40:1–2, which he regards as the introduction to an authentic vision by the prophet. Consequently, his main criterion for authenticity is whether or not a section bears the character of an ecstatic experience. Contrary to his predecessors, Vogt denies Ezekielian authorship for the entire description of the temple (40:3–42:20) but assumes a comparatively small *Grundbestand* of 40:1–2; 43:4–6a, 7a–c; 47:1b, 2c, 6ab, 8b–f, 9ehi, 12a–e.[141] Vogt supposes three major strands of expansion to this vision account, concerning the measurements of the temple (Ezek 40–42), a collection of laws (Ezek 44–46), and an appendix about the land and the city (Ezek 47–48). Neither expansion is homogeneous but has itself grown throughout a process of redaction, which however is not, or only cursorily, discussed. Additional glosses and short expansions were also inserted into the basic account.

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137 Zimmerli, *Ezekiel*, 2, 553. German original: Zimmerli, *Ezechiel*, 1248. For Zimmerli, this is not a unified layer but a group of redactions that occurred in approximately the same span of time.

138 For example: John W. Wevers, *Ezekiel*, NCB (London: Nelson, 1969), 38, 295–343; Hals, *Ezekiel*, 285–347; and Allen, *Ezekiel 20–48*, 212–287. All of these authors propose minor changes but largely stick to the Gese/Zimmerli model. Also the study by Jon Douglas Levenson, *Theology of the Program of Restoration of Ezekiel 40–48*, HSM 10 (Atlanta: Scholars Press, 1976; repr., 1986), concerned with the tradition history of the religious ideas expressed in Ezek 40–48, draws on Gese and Zimmerli where redaction-critical issues are of significance. In the following, the literature review will only present publications with a different redaction theory.

139 On the other hand, there are, especially from the 1980's onward, a respectable number of synchronic studies on the second temple vision. To mention only one: though Greenberg could never complete his commentary, he expressed his views on Ezek 40–48 in an extensive journal article: Greenberg, "Program of Restoration," 181–208.

140 Vogt, *Untersuchungen*, 127–175.

141 See the overview on p. 174. Vogt states confidently, "Es kann kein Zweifel bestehen darüber, dass alle diese drei Texte [*scil*. introduction, return of the Glory, and temple stream] zusammengehören und eine einzige ekstatische Schau bilden. Die drei Szenen setzen einander voraus und jede schliesst unmittelbar und vollkommen an die vorhergehende an." Ibid., 175.

Vogt is followed in his delineation of the original second temple vision by Fuhs.[142] The commentary circumscribes the oldest parts of the secondary temple description as 40:6–37, 47–49; 41:1–15a$_2$; 42:15–18. Fuhs occasionally defines a chronology of insertions;[143] yet on the whole he seems content to remain within Vogt's redaction-critical framework.

A fresh approach is offered by Steven S. Tuell.[144] Instead of assuming a redaction history in multiple layers (*Fortschreibung*), Tuell argues for a basic vision account by the prophet Ezekiel that was extended "in a single, purposive redaction, aimed at producing a religious polity for restoration Judea."[145] Nonetheless, Tuell remains relatively close to Zimmerli when he defines his original account as including 40:1–42:20*; 43:1–7c; 44:1–2; 47:1–12; 48:30–35;[146] its main characteristics, for Tuell, are the use of first person singular, the descriptive nature, and the focus "on the divine promise of eternal presence."[147] The expansion, which Tuell calls the "Law of the Temple," consists of three major pieces: 43:10–27; 44:3–46:18; 48:1–29. These are legislative in nature and employ the second person; they were inserted in an artful way to form a new coherent account. Tuell dates the redaction to the Persian period, probably during the reign of Darius I (522–486). In his view, it reflects the effort of the post-exilic Judean community to meet Persian religious and legal conditions, by adapting Ezekiel's vision to the extant temple laws of the Persian Empire.

Yet another approach is inspired by Pohlmann's redaction criticism. His student Thilo A. Rudnig, author of the contribution on Ezek 40–48 in the second volume of Pohlmann's commentary,[148] applies his teacher's model already one year prior in his doctoral thesis.[149] Rudnig sees the oldest version of the vision

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142 Fuhs, *Ezechiel*, 224–265. See the summary on pp. 224–226.

143 For example, 45:1–8 is dependent on 47:13–48:35, and 44:4–31 "setzen deutlich nachexilische Verhältnisse voraus." Ibid., 249.

144 Steven S. Tuell, *The Law of the Temple in Ezekiel 40–48*, HSM 49 (Atlanta: Scholars Press, 1992).

145 Ibid., 18.

146 Eight years prior, Tuell defined the basic vision a little differently, as 40:1–38, 40:47–41:5, 13–15; 42:15–20; 43:1–7c; 44:1–3; 47:1–12, using the criteria of first-person narrative and presence of the measuring guide. Tuell, "Temple Vision," 98 f.

147 See the summary in Tuell, *Law of the Temple*, 75 and Table 2 (76 f.). In a later journal article, "Ezekiel 40–42 as Verbal Icon," *CBQ* 58 (1996), Tuell interprets Ezek 40–42 "as an actual visionary journey to the heavenly temple" (p. 657).

148 Pohlmann and Rudnig, *Hesekiel 20–48*, 527–631.

149 Rudnig, *Heilig und Profan*. See also the extensive review on Rudnig's book by Michael Konkel, "Die Gola von 597 und die Priester: Zu einem Buch von Thilo Alexander Rudnig," *ZABR* 8 (2002): 357–383.

account as the fulfilment of the restoration promises in 20:39–44; 37:25–28,[150] along the lines of temple, prince, and land. However, for Rudnig this basic account is not exilic, but a product of the "golah-oriented" redaction in the fifth century.[151] The redaction combines material from shortly after 539 (temple: 40:17, 28a*, 47d–49*; 41:1–4*, 15b–20a, prince: 45:17*, 21*, 22–25; 46:4–7, land: 47:13*, 15b–20), with self-authored sections (40:1, 2bc*, 4*; 43:6a, 7abc; 44:5a–d; 47:1, 8*, 9db$_2$hi, 12a–e; 48:35*).[152] Additionally, Rudnig finds more than a dozen later redactional insertions,[153] which he categorizes into three main phases. Following the "golah-oriented" redaction, and in vehement opposition to it, is the "diaspora-oriented" expansion (dated to the second half of the fifth century). It inserts the units 43:7d–9*; 44:6–7*; 45:8–9*; 46:16–18; 47:13*, 14–15a, 21; 48:1–8*, 23*, 24–29, with the intent "die Optionen und Zukunftsperspektiven der golaorientierten Redaktion einzuschränken und umzuinterpretieren."[154] Subsequently, a series of mainly descriptive and jurisdictive texts are attributed to priestly circles throughout the fourth century. For instance, the "sacral layer" (40:6–16*, 18–27*, 28b–37*, 47abc; 41:5–15a$_2$, 26; 42:1–12, 13*, 20b–e) notably expands the temple description, giving it its characteristic aim to protect the holy from the profane outside world.[155] Other priestly additions seek for example to diminish the role of the prince and of the Levites. Altogether, the priestly insertions are: 44:6–16* ("policy statement"); 46:1–3, 8–11 (festivals); 45:1–8*; 48:8–23* (*tᵉrûmā*); 43:13–24*; 45:15*, 16, 17–20*; 46:19–24 ("*sühnetheologisches Beziehungsgeflecht*").[156] Lastly, a group of quantitatively small but theologically significant insertions from the fourth to the early third century finalize the transition pieces 43:10–12; 44:1–3, 4–5[157]

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150 Rudnig, *Heilig und Profan*, 58–64.

151 This redaction is originally postulated by Pohlmann for large parts of Ezek 1–39. On Pohlmann's redaction-historical theory, see above 1.2.1.2.

152 Rudnig, *Heilig und Profan*, 345–349; Pohlmann and Rudnig, *Hesekiel 20–48*, 532 f., 538 (summaries). Altogether, Rudnig's basic vision account encompasses 40:1, 2bc*, 4*, 17, 28a*; 40:47d–41:4*; 41:15b–20a; 43:6a, 7abc; 44:5a–d; 45:17*, 21*, 22–25; 46:4–7; 47:1, 8*, 9db$_2$hi, 12a–e, 13*, 15*, 16–20; 48:35*.

153 For the exact statistics and relative chronology of all thirteen layers, see Rudnig, *Heilig und Profan*, 373 f.

154 Ibid., 232–243, 351–354 (quote: 351); Pohlmann and Rudnig, *Hesekiel 20–48*, 533 f. Also this redaction layer is inspired by the homonymous layer in Pohlmann, *Hesekiel 1–19*. Contrary to the latter, however, Rudnig assumes that the diaspora-oriented expansions in Ezek 43–48 derive from one single reviser; they pre-date the diaspora-oriented additions in Ezek 1–39 (*Heilig und Profan*, 252 f.).

155 Rudnig, *Heilig und Profan*, 266–269, 355.

156 Ibid., 244–330, 356–364.

157 Ibid., 364 f.

and the visionary sections. Rudnig attributes the appearance of the כְּבוֹד־יְהוָה (43:4, 5c), or כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל (43:1–2*), to two distinct redactions *K1* and *K2*, respectively.[158] Likewise, he considers the figure of the man, who guides and measures, as added by an even later redaction, comprising 40:3, 4 [הָאִישׁ]; 42:15–20a; 43:6b; 47:3–7* and the מדד formulae throughout Chapters 40–42.[159] In Rudnig's opinion, these "hypostases" and "intermediaries" have apocalyptic traits and serve to prevent any direct contact between YHWH and Ezekiel.

Published a year later, the study by Michael Konkel[160] draws again on the propositions of Gese and Zimmerli, though developing his own redaction-critical theory. Combining diverse approaches, Konkel begins his work with a short synchronic overview of the structure of Ezek 40–48[161] before he engages in more detailed, text-critical, synchronic and diachronic analyses of short units.[162] These results are then summarized into a redaction history, which in turn is the foundation for tradition-historical investigations.[163] Konkel discerns three main strata in Ezek 40–48: an original layer with two major redactional expansions ("*Grundschicht*," "*erste Fortschreibung*," "*zweite Fortschreibung*"), plus a number of minor additions that are either later or not exactly datable.[164] The original account comprises 40:1, 3–37, 44–46a$_2$, 47–49; 41:1–15a$_2$; 42:15, 20b–e; 43:1–2, 3f–10: the temple description and the return of YHWH. Konkel sees it in competition to the Babylonian claim to power; at the same time the temple description aims at the horizontal separation of holy and profane domains. He dates the basic layer to exilic times, perhaps elicited by Jehoiachin's release in 562.[165] Subsequently, the first expansion is defined as 40:2; 43:3a$_1$–d; 44:1–3; 46:1–3, 8–10, 12; 47:1–21; 48:1–10, 13–21b, 23–29.[166] It approximates the temple vision to its present form,

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158 Ibid., 83–93, 337–342, 366. He sees an analogous process for Ezek 8–11.

159 Ibid., 78–80, 101–110, 337–342, 366 f.

160 Michael Konkel, *Architektonik des Heiligen: Studien zur zweiten Tempelvision Ezechiels (Ez 40–48)*, BBB 129 (Berlin: Philo, 2001). A synthesis of his book is published as Michael Konkel, "Die zweite Tempelvision Ezechiels (Ez 40–48): Dimensionen eines Entwurfs," in *Gottesstadt und Gottesgarten: Zur Geschichte und Theologie des Jerusalemer Tempels*, ed. Othmar Keel and Erich Zenger, QD 191 (Freiburg: Herder, 2002), 154–179.

161 Konkel, *Architektonik*, 23–27. He finds three main blocks (40:1–42:20; 43:13–46:24; 47:13–48:35) that are connected by transition sections (43:1–12; 47:1–12).

162 Ibid., 28–224.

163 Ibid., 225–243 and 244–357, respectively.

164 Ibid., 236–243.

165 Ibid., 236, 239 on the definition of the basis layer; on its characterisation and date see pp. 244–270.

166 On the definition of the first expansion see ibid., 239 f.; on its characterisation see pp. 270–286; on its date: p. 286.

adding parts of Gese's "prince layer," the scheme of land distribution, and the vision of the river, along with connections to the other visions of the book. Konkel dates this layer to the end of the exile, around 539–515. The second expansion, 40:38–43, 46c; 42:1–14; 43:11–27; 44:4–30a(31); 45:1–25; 46:4–7, (11), 16–24; 47:22–23; 48:11–12, includes additions to the temple building as well as cult legislation and Gese's "Zadokite layer."[167] Its xenophobic tendency suggests a date in the second-temple period (after 515). Konkel argues for it being a criticism, by a certain group of priests, against the temple cult of that time.

1.2.6 Literature Specifically on all Vision Accounts in Ezekiel

As mentioned above, despite the respectable amount of literature on the book of Ezekiel, studies focussing specifically and exclusively on its vision accounts are rare. Of the literature presented above, some non-commentary monographs discuss at least three of the four major vision accounts in Ezekiel,[168] but even these publications treat the visions as separate text units; the main focus is never systematically on their interconnectedness. The mutual relation of the vision accounts has been addressed, apart from publications focussing on vision accounts in general,[169] only in a small number of journal articles. Two are mentioned here in particular.[170]

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167 On the definition of the second expansion see ibid., 240–243; on its characterisation and date see pp. 286–348.

168 Garscha, *Studien*; Vogt, *Untersuchungen*; Behrens, *Prophetische Visionsschilderungen*.

169 There are some (mainly synchronic) studies on vision reports that, among others, deal briefly with those in Ezekiel; for example: Moses Sister, "Die Typen der prophetischen Visionen in der Bibel," *MGWJ*, no. 4 (1934); Friedrich Horst, "Die Visionsschilderungen der alttestamentlichen Propheten," *EvT* 20, no. 5 (1960); Long, "Prophetic Call Traditions"; "Reports of Visions among the Prophets," *JBL* 95 (1976); Klaus Koch, "Vom profetischen zum apokalyptischen Visionsbericht," in *Apocalypticism in the Mediterranean World and the Near East: International Colloquium on Apocalypticism, Uppsala 12–17 August 1979*, ed. David Hellholm (Tübingen: Mohr Siebeck, 1983), 413–446; Jean Marcel Vincent, "Ils virent la voix: Réflexions théologiques sur la vision dans l'Ancien Testament," *ETR* 78 (2003); and Fred Blumenthal, "The Prophetic Visions of God's Abode," *JBQ* 32 (2004).

170 An additional example would be the article by Kirsten Nielsen, "Ezekiel's Visionary Call as Prologue: From Complexity and Changeability to Order and Stability?," *JSOT* 33 (2008): 99–114. She enquires about the meaning of the tension between the "complexity and changeability" in Ezek 1 and the "order and stability" described in Ezek 40–48. The article does not take into account redaction-critical questions; it is nevertheless one of the few publications concerned with the literary function of the interrelation of Ezekiel's vision accounts.

In order to find an example for a diachronic analysis that takes into account all four major vision accounts together, we need to go back as far as the year 1955: Eberhard Baumann's essay "Examining Ezekiel's Main Visions: Their Interrelation With Regard to Chronology and Subject Matter"[171] actually distinguishes six main visions (1:1, 4–28; 2:3–3:9; 9:3a, 10:3–11:23*; 37:1–14; 43:1–7a; 40–[42?]) and outlines the connections between them both from a redaction-historical perspective and pertaining to their content. Baumann separates Ezekiel's call (2:3–3:9) from the "chariot" vision in Ezek 1 and argues that the latter was originally situated before the vision of the resurrection (37:1–14). The vision of the "chariot" in 10:3–11:23* is, for Baumann, the older report of "one and the same event" as narrated in 1:4–28.[172] Interestingly, Baumann does not acknowledge Ezek 8 as a vision account at all, which is probably connected to his belief that Ezekiel was in Jerusalem until 587.[173] Important for Baumann is the analogy of the spirit (*hārūach*) and the glory (*kᵉbōd*)[174] of YHWH throughout the visions. He proposes a chronological sequence for the visions that follows the presence of YHWH from Jerusalem (2:3–3:9 and 9:3a; 10:3–11:23*) as it goes to meet and resurrect the exiled people in Babylonia (1:1, 4–28; 37:1–14). This becomes the precondition for YHWH's return and the erection of a new temple (43:1–7a; 40–[42?]). The brevity of the article does permit in-depth argumentation, yet it seems to be the only publication specifically on the topic of Ezekiel's interconnected visions and their redaction history.

In contrast, the article by Henry van Dyke Parunak on "The Literary Architecture of Ezekiel's *marʾôt ʾělōhîm*"[175] focuses on the present text in analysing the structure, and structural interconnection, of Ezek 1:1–3:15; 8–11; 40–48. In particular, van Dyke Parunak identifies a set of formulae and common motifs that provide links between these three visionary texts: the term מַרְאוֹת אֱלֹהִים; the combination of רוּחַ as the subject of נשׂא with Ezekiel as object; a date connected to

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171 Eberhard Baumann, "Die Hauptvisionen Hesekiels in ihrem zeitlichen und sachlichen Zusammenhang untersucht," *ZAW* 67 (1955): 56–67. The above translation of the title is mine.

172 Ibid., 57 f.

173 Ibid., 60.

174 Transcriptions as used by Baumann.

175 Henry van Dyke Parunak, "The Literary Architecture of Ezekiel's *marʾôt ʾělōhîm*," *JBL* 99 (1980): 61–74. The article is a condensed version of the central part of his doctoral thesis: Henry van Dyke Parunak, "Structural Studies in Ezekiel" (PhD diss., Harvard University, 1978), 115–525. There, he covers the entire book of Ezekiel, seeing the three interconnected מַרְאוֹת אֱלֹהִים at the basis of the book's structure (pp. 117 f.) but excluding 37:1–14 from this network. Decisive is "the presence of the glory of the Lord, whose movements have tied together the three *marʾôt ʾělōhîm*, and thus the entire book" (p. 525).

the expression "the hand of YHWH upon"; the transportation of the prophet; the Glory of YHWH. Moreover, each vision is taken up at the centre of the subsequent vision: the throne-chariot (1:4–28) in Chapter 10, and the temple tour in 43:1–46:24 [*sic*].[176] The motifs of the previous vision are adapted in the following account so as to suit the respective purpose. Van Dyke Parunak's analysis describes the visions as applications of established patterns: prophetic call narrative (1:1–3:15), *rîb* pattern (8–11) and exodus-settlement (40–48).[177]

1.2.7 Summary and Aim of the Present Study

This literature review has considered a selection of publications on Ezekiel's vision accounts from 1969 onward, in view of their redaction-critical analysis. Zimmerli's *Fortschreibungsmodell*, which assumes a gradual expansion, both by the first author himself and by his s*chool*, is still the most influential model. To a varying extent, for instance the views on the vision accounts of Garscha,[178] Vogt, Fuhs, Hossfeld, and Allen depend on him. In his analyses, Zimmerli's main interest is it to reconstruct an earliest, original, version of the account; he spends less effort on redaction history. Vogt demonstrates, though influenced by Zimmerli, very independent ideas in relation to many redaction-critical issues. He includes redaction history but he also tends to discuss longer texts (such as Ezek 8–11) in segments and does not always relate these to each other. Allen (whose main concern really is with questions of structure) somewhat simplifies Zimmerli's theory by finding in most texts three layers: the basic account; a redaction that remains similar to it and is therefore attributed to Ezekiel at a later stage; and a second redaction that in various aspects is unlike the first two and so is credited to the *Ezekiel school*.

Zimmerli and his followers (and of course Greenberg along with many authors who work synchronically) tend to attrribute as much of the vision accounts as possible to the sixth-century prophet Ezekiel. Other scholars – in particular Garscha, Pohlmann, Rudnig, and Klein – date most of the book, including the vision accounts, to post-exilic times, from the fifth century onward.

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176 See the graphic in: van Dyke Parunak, "Literary Architecture," 62.
177 Ibid., 62, 67, 72, respectively.
178 Although Garscha, *Studien* in principle takes a redaction-critical stance opposed to Zimmerli, pertaining to 1:1–3:15; 8–11; 37:1–14 he follows Zimmerli surprisingly closely (except for dating all layers much later).

Surprisingly little literature focuses on the deliberate interrelatedness of the vision accounts; even though it is undisputed that this is a prominent feature in Ezekiel, there is – to my knowledge – no recent extended work specifically on the vision accounts in Ezekiel as an interconnected text corpus. The closest to this are: the monograph by Behrens, which however includes vision accounts from various prophetic books and excludes Ezek 40–48 from the analysis; the thesis and essay by van Dyke Parunak from a synchronic perspective only; and the dated article by Baumann, which gives but a brief summary of ideas.[179]

In studies and commentaries that are concerned with the book of Ezekiel overall, more or less detailed remarks on the visions' shared terminology and their book-structuring function are commonplace.[180] Allen, to give only one example, finds on the level of the finished book a "pattern of compilation" in the sequence of vision + sign-act (1:1–3:15/ 3:22–5:17; 8:1–11:25/ 12:1–20; 37:1–14/ 15–28), and he sees 40–48 as the literary "reversal" of 8–11.[181] There is also a rudimentary correlation of the redaction histories in Behrens, as he assumes the same *priesterschriftlich geprägten Kreise* to be responsible for 1:4–2:8, for the redaction in Ezek 10, and perhaps also for 37:1–14.[182] Of interest is the observation by Klein for Ezek 34–39, that the techniques of alluding to other biblical texts are changing in the course of redaction.[183]

However, apart from such brief remarks, the main emphasis is usually not on the interrelation of the visions, and even less on the question of whether their mutual relationship is original or redactional. In all publications considered, the redaction history of each vision account is examined fundamentally in isolation from the other accounts.

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179 Behrens, *Prophetische Visionsschilderungen* (2002); van Dyke Parunak, "Structural Studies," and "Literary Architecture" (1978/1980); Baumann, "Hauptvisionen" (1955).
180 For example in the introduction of Zimmerli, *Ezechiel*, 40*–42*. Briefer in Pohlmann, *Hesekiel 1–19*, 21, and even in short commentaries such as Joyce, *Ezekiel*, 42 f.; and Tuell, *Ezekiel*, 4 f.
181 Allen, *Ezekiel 1–19*, xxvi and xxxiv, respectively.
182 Behrens, *Prophetische Visionsschilderungen*, 238, 270. Behrens concludes his chapter on the Ezekielian vision accounts with a question for future studies, "ob die hier ... zu Tage getretenen Ergebnisse auch einen neuen Blick auf die redaktionellen und buchkonzeptionellen Prozesse im Rahmen der Fortschreibung des Ezechielbuches gestatten" (p. 271). The relationship between Ezek 1 and Ezek 10, in terms of reciprocal influence, is discussed now and then, e.g. by Uehlinger and Müller Trufaut, "Ezekiel 1," 147–154. For his part, Garscha, *Studien*, 252 admits that a more thorough analysis of Ezek 8–11 would require the analysis of Ezek 40–48; but since he deals only with Ezek 1–39 this remains unrealised.
183 Klein, *Schriftauslegung*, 384–388.

Furthermore, there are studies that reflect on the visions because they are discussing an associated topic, as is the case for example with Kutsko's book on divine presence and absence in Ezekiel.[184] There the vision accounts are looked at from a pre-defined angle, which does not include questions of their interrelationship.

Other publications again concentrate their attention on one vision account only; for example Konkel and Rudnig on Ezek 40–48.[185]

An additional issue, which could not emerge as clearly from this literature review, is that most authors who apply diachronic methods, such as redaction criticism, to the book of Ezekiel typically write little on the impact that the proposed redaction history has for the theology and meaning of the book.[186] On the other hand, scholars with a markedly theological focus tend to have, explicitly or implicitly, a synchronic view on the text.

It is the aim of the present volume to fill the outlined gaps and to stimulate further discussion. To do this, it will engage in a redaction-critical and theological study on the vision accounts in the book of Ezekiel, considering them as mutually related narratives.[187] This means a special focus on the redaction history of the vision accounts, both in themselves and as they are in interrelation and interdependence. It will include a detailed diachronic analysis of all four major vision accounts in the book of Ezekiel (1:1–3:15 [+ 22–27]; 8–11; 37:1–14; 40–48). Subsequently, the study will seek to explore how the network of vision accounts was created, and advanced, from the original writings all the way through the various redactional stages. This redaction-critical enquiry will be complemented by an investigation of exemplary themes regarding the visions' discourse, rhetoric and theology, including their development and, possibly, modification over time. In this way, redaction-critical analysis and literary methods that are typically used in a synchronic approach, will work together in helping to understand and elaborate the theological responses of Ezekiel and his followers to the great crisis of their times.

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184 Kutsko, *Between Heaven and Earth*.

185 Rudnig, *Heilig und Profan*; Konkel, *Architektonik*.

186 For example in Zimmerli, *Ezechiel*, 3–85, the (mainly diachronic) analysis of 1:1–3:15 fills eighty pages, versus about 2 ½ pages on the account's "aim."

187 The term *narratives* implies that I see the vision accounts as literature, not as stenographs of an experience (see below 1.4.3). For the purpose of this study, any pre-textual form of Ezekiel's visions – if any existed – is not relevant.

1.3 Defining the Basis Texts: What is a Vision Account?

Before moving on, it is necessary to pinpoint what exactly is meant by the term *vision account*. Although readers will usually spontaneously recognize a vision as such, for a long time there was no formal definition of the genre. Attempts at categorizing vision reports in the twentieth century[188] placed much emphasis on content-based criteria, which inevitably were very susceptible to subjectivity. The form-critical study by Achim Behrens,[189] through comparing prophetic vision accounts in the books of Amos, Jeremiah, Isaiah, 1 Kings, Ezekiel, Zechariah and Daniel, provides an efficient formal-linguistic description of the genre prophetic vision account, which will find ample use throughout this study. His set of criteria is outlined in the following:

– Every vision account consists of two parts: a visionary part (what the prophet sees and hears) and a speech part, involving God (or a divine messenger) and sometimes also the prophet, which helps to interpret the vision.

Visionary Part:
– The vision is typically introduced by a finite form of ראה followed by הִנֵּה and a verbless clause. This combination is called a surprise clause.[190] The verb ראה may be substituted by a movement verb, such as בוֹא ("guidance vision").[191]
– There are no fixed rules for the subsequent description of the actual sight and/or audition; its terminology and length may vary significantly.

Speech Part or Dialogue Part:
– The transition to the dialogue part is evidenced by a speech introduction employing אמר; most often the precise form is וַיֹּאמֶר.

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188 Behrens draws on this literature and includes their findings in his research; he names in particular: Sister, "Typen," 399–430; Horst, "Visionsschilderungen," 193–205; Long, "Prophetic Call Traditions," 494–500; "Reports of Visions," 353–365.

189 Behrens, *Prophetische Visionsschilderungen*, 32–60. For the research history on this matter see pp. 14–31.

190 This expression seems to be coined by Francis I. Andersen, *The Sentence in Biblical Hebrew*, JaLin (The Hague: Mouton, 1974), 94–96. Behrens adopts it from there. Surprise clauses are not exclusive to the genre vision account but recur in various kinds of narratives, about 74 times in the OT.

191 Behrens, *Prophetische Visionsschilderungen*, 222, under reference to Andersen, *Sentence*, 95.

- Regardless of whether it is the heavenly or the human agent who first rises to speak, the opening sentence is always a *direktiver Sprechakt*, i.e. either a question or an imperative.
- A dialogue may or may not develop; in any case, it is always God (or the divine messenger) who has the final say, never the prophet.

Behrens finds five texts within the book of Ezekiel that comply with these criteria: 1:4–2:8; 2:9–3:9; 8:1–11:25; 37:1–14; and 43:1–9.[192] He examines four of these in detail, but omits 43:1–9, because its insertion in the overall quasi-visionary context of Ezek 40–48 would require the analysis of a vaster amount of text material than Behrens can undertake in his volume.[193]

By applying Behrens's own criteria, I arrive at a slightly longer list of formal vision accounts in Ezekiel. I agree with him that there are, in the present text of 1:1–3:15, two vision accounts (1:4–2:8; 2:9–3:11)[194] enclosed by a frame. Additionally, 3:22–27 simulates a vision without complying with Behrens's criteria; it will be discussed briefly. I further agree with Behrens regarding the vision-account composition 8:1–11:25 and regarding 37:1–14. With respect to Ezek 40–48, which contain a large amount of non-visionary material, I will need to limit my attention to the passages with formal vision properties. Whilst Behrens names only one such vision account within these chapters (43:1–9), I have found four. Firstly, the opening scene 40:1–4 has all the necessary features of a guidance vision, being composed of a visionary part (40:1–3, בוא *hiph.* substituting ראה) and a speech part (40:4, with וַיְדַבֵּר instead of וַיֹּאמֶר). The second fully-fledged vision account is 43:1–12, which is recognized also by Behrens. The chapters in between these two visions (40–42) contain repeated elements of visionary parts (verbs of guidance, occasionally וְהִנֵּה) but largely lack the speech components[195]; yet because Chapters 40–42 are framed by two complete vision accounts, they are altogether perceived as a vision. The redaction-critical analysis will include Ezek 40–42. The third vision account within Ezek 40–48 has only two verses: 44:4–5.[196] The visionary part (44:4) consists of a guidance note and *surprise clause*; the speech part (44:5) is introduced by וַיֹּאמֶר and begins with im/peratives. Lastly, the famous passage about the healing river (47:1–12) is also clearly a vision account or, to be

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192 Behrens, *Prophetische Visionsschilderungen*, 13. For his analyses see pp. 183–271.

193 The necessary "detaillierte Exegese würde den Rahmen der vorliegenden Arbeit sprengen" (ibid., 76 note 1).

194 Contrary to Behrens, I assign 3:10–11, which indeed contain direct speech, to the speech part of the second vision, not to the frame.

195 With the exception of 41:4 (refer to 5.4.3.3).

196 Ezek 44:1–3, 4–5 are recognized as "two vision narratives" also by Allen, *Ezekiel 20–48*, 251.

more precise, an arrangement of two vision accounts: 47:1–5 is a twofold visionary part (twice a movement verb is followed by וְהִנֵּה + participle clause), the speech part 47:6ab is made of just one question (introduced by וַיֹּאמֶר); the second visionary part 47:6c–7a is equally short (movement verb, וְהִנֵּה, verbless clause) whereas the speech part 47:8–12 is longer (again introduced by וַיֹּאמֶר). Since this vision presupposes the closure of the east gate, also 44:1–2, which contains elements of a guidance vision, will be included in the research.

In summary, the present study is concerned with these texts: 1:1–3:15 (+ 3:22–27); 8:1–11:25; 37:1–14; 40:1–43:12; 44:1–2, 4–5; 47:1–12.

1.4 Methodology

1.4.1 A Diachronic Approach

Overall, this study decidedly favours a diachronic approach; for the most part, though not exclusively, it employs historical-critical methodology, in particular redaction criticism.[197]

In recent times, source and redaction criticism have come under attack from scholars who prefer a synchronic or "holistic" approach to Old Testament texts.[198] There are two frequent points of criticism. Firstly, there is the hypothetical nature of redaction-critical theories, "built on assumed though untested premises, … with conclusions that are unverified and unverifiable."[199] In many instances, in fact, a vast quantity of contradictory ideas has been published, often with no

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197 The term *redaction criticism* is used here in the sense of both *Literarkritik* and *Redaktionsgeschichte*. The former method often goes by *source criticism* in English; but since in Ezekiel the analysis is a matter of redactional layers, not sources, I prefer to avoid this term.

198 Most prominently, Greenberg, "Vision of Jerusalem," 144–148; *Ezekiel 1–20*, 20 f; "Valid Criteria," 123–135. Harsh criticism is also voiced e.g. by Edgar W. Conrad, *Reading the Latter Prophets: Toward a New Canonical Criticism*, JSOTSup 376 (London: T&T Clark, 2003), 25, "When historical-critical scholars concentrate on the history and development of the text, they are not reading the text or interpreting it. They are using the text 'to get something from it.' They beat the text into shape to use it for their own agenda. … Indeed, by constructing underlying sources, oral settings, redactional stages and a history of tradition, they are engaged in creating new texts … to which they assign all sorts of intentions. … These intentions surely can have nothing to do with the *intentio operis*". (Seeing Conrad's own, fairly superficial, interpretation of Ezekiel [pp. 161–181], I wonder whether his canonical reading really can claim to treat the text with more respect.)

199 Adele Berlin, *Poetics and Interpretation of Biblical Narrative*, BiLitS 9 (Sheffield: Almond, 1983), 112.

consensus in sight. While this reflects a true problem of the redaction-critical method, it should challenge critics to choose their criteria carefully and to strive for sound argumentation – but it is not a reason to abandon this method.[200] The second allegation on the part of synchronically working scholars in this debate is that a diachronic reading, which fragments the text into multiple sources, layers and glosses, does not take seriously, or "respect," the final biblical writing as we have it. Kalinda Stevenson uses an expressive image to make this point:

> Crazy-quilts are intentionally produced by stitching together different scraps of cloth, with the intention of producing a quilt. To reverse the process by taking the quilt apart to separate out the scraps would result in a pile of scraps and no more quilt – an engaging pastime, but not much comfort on a cold night. For the text of Ezekiel 40–48, the issue is not that someone pieced together scraps, but that someone wanted a quilt.[201]

This contains some truth, as well as a warning against an excessive dissection for its own sake, and a reminder of the value of what is not "authentic material." What becomes problematic, however, is when the choice of one approach turns into a quasi-dogmatic stance and demeans the other *a priori*. Generally speaking, both diachronic and synchronic approaches can lead to valuable insights or violate the text; this depends on how the chosen methodology is applied, on the sensitivity and skill of the exegete, and finally on the text itself. None of the two approaches is per se superior to the other: they ask different questions. Returning to Stevenson's quilt image, I would see my work in defining the "scraps" (which are really not *scraps* but more often than not works of art), describing their quality, material, size, shape and colour, and attempting to understand the order and the technique by which they have been stitched together. I do not doubt the functionality of a quilt; I am simply more interested in the nature and value of its *pieces*, and in *how the quilt was made* out of them.

Whether or not redaction-critical methods are appropriate for analysing a given text unit can, and should, in my opinion, be dictated by the text itself. Reading a text respectfully means to take seriously all of its features, to get more and more familiar with its every aspect, and thus to establish a kind of dialogue with it. Just as the presence of certain form elements reveals the text's genre, the

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200 On the need, and the limits, of diachronic methods, see Reinhard Müller, Juha Pakkala, and Bas ter Haar Romeny, *Evidence of Editing: Growth and Change of Texts in the Hebrew Bible*, Resources for Biblical Study 75 (Atlanta: SBL, 2014), especially pp. 11–15 and 220–225.

201 Stevenson, *Vision of Transformation*, 7. Similarly, Adele Berlin affirms, "The whole thrust of source criticism is toward the fragmenting of the narrative into sources, while, at the same time it ignores the rhetorical and poetic features which bind the narrative together." *Poetics*, 121.

presence of open contradictions and tensions speaks about the text's history. Ideally, the interpreter can only find out as much as the text is ready to disclose, which will depend both on the interpreter's ability to "listen" to it and on the characteristics of the text.[202]

In the case of Ezekiel,

> we have to do justice to two things. The book of Ezekiel has its integrity as a work of literature read synchronically, and an approach to the book which fails to do justice to this and to learn from the wealth of recent studies of this kind would be sadly impoverished. And yet we must also take seriously the evidence of redactional activity which is to be discerned within the book of Ezekiel. The diachronic task is difficult but that does not mean that it is impossible, or that it is invalid.[203]

Especially in the three largest vision accounts in Ezekiel (1:1–3:15; 8–11; 40–48), the tensions and contradictions are so evident and severe that a diachronic analysis – understanding their formation history through redaction criticism – will be a helpful, and indeed necessary, tool for an appropriate interpretation. However, at various points along the way, methods traditionally used in a synchronic approach, like the analysis of structure and of literary features as well as aspects of narrative criticism and rhetorical criticism, will facilitate a better understanding of the "original fabric" and of intermediate stages in the process of "quilt-making."

1.4.2 Redaction History

The purpose is to establish the redaction history of all the vision accounts (1:1–3:15 + 3:22–27; 8:1–11:25; 37:1–14; and the relevant parts of 40–48) as they interact with each other. A first step towards this is to analyse the above listed texts separately, applying a set of three methods to each: 1) textual criticism, at least with regard to the most significant variants; 2) redaction criticism, endeavouring to reconstruct the oldest, "original" version of every account, and to outline a redaction history;

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202 There are biblical books, for example Ruth, which do not disclose much, if anything, about their history. A synchronic reading is in such cases very appropriate. Other texts, such as Luke's *Acts of the Apostles* in the NT, show signs of redaction but as the redactor(s) was/were skilled enough to cover their tracks, the text will not "speak" about it.
203 Paul M. Joyce, "Synchronic and Diachronic Perspectives on Ezekiel," in *Synchronic or Diachronic? A Debate on Method in Old Testament Exegesis; Papers Read at the Ninth Joint Meeting of Het Oudtestamentisch Werkgezelschap in Nederland en Belgie and the Society for Old Testament Study, Kampen 1994*, ed. Johannes C. de Moor, OtSt 34 (Leiden: Brill, 1995), 125.

3) structural-literary analysis of every major stage in this redaction history. Only then can the single results be combined into an overall redaction history, with the aim of mapping out the diachronic interrelationship of all vision accounts throughout the process of their redaction.

1.4.2.1 Textual Criticism and Verse Subdivision

Issues of textual criticism related to the book of Ezekiel are numerous and complex and require more consideration than can be given to them within the limits of this study. To secure the textual basis for the following analysis, those text-critical questions will be discussed that are relevant to the interpretation or to redaction-critical concerns, or that require an amendment of the MT. The variations considered are mainly those of LXX manuscripts (including, where applicable, P^{967}) plus the few relevant extant Qumran fragments. Despite the tendency in secondary literature to correct the Hebrew text on the basis of the Greek,[204] the exegetical analyses of the present study will generally be based on the MT as reference text, except where the evidence points clearly to its corruption. In uncertain or equal-value cases, I will be inclined to give priority to the MT over the LXX in order to keep emendations to a minimum. The text that will be at the basis of the subsequent investigations can be found in the Appendix. This includes further text-critical footnotes and marking of textually insecure words or phrases by round brackets,[205] while any emendations of the Hebrew are marked by < > and the MT reading is given in footnote. Alongside the Hebrew text, an English translation is given, which attempts to be literal and to reflect the Hebrew word order, as much as possible.

In order to achieve a greater precision in quoting the text, the verses have been subdivided according to the syntax-based method by Wolfgang Richter.[206]

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204 For a summary of the debate on the general priority of MT or LXX in Ezekiel, see Joyce, *Ezekiel*, 44–49. For a compact research history of textual studies on Ezekiel in general, see Johan Lust, "The Use of Textual Witnesses for the Establishment of the Text: The Shorter and Longer Texts of Ezekiel," in *Ezekiel and His Book: Textual and Literary Criticism and Their Interrelation*, ed. Johan Lust, BETL 74 (Leuven: Peeters, 1986), 7–12.

205 In most instances, the divergence consists in LXX not representing small verse parts present in MT.

206 Wolfgang Richter, *Exegese als Literaturwissenschaft: Entwurf einer alttestamentlichen Literaturtheorie und Methodologie* (Göttingen: Vandenhoeck & Ruprecht, 1971), 83 f. Specifically for the book of Ezekiel, see Wolfgang Richter, *Biblia Hebraica transcripta: BH*; *das ist das ganze Alte Testament transkribiert, mit Satzeinteilungen versehen und durch die Version tiberisch-masoretischer Autoritäten bereichert, auf der sie gründet*, vol. 9. Ezechiel, ATSAT 33 (St. Ottilien: EOS, 1993).

Each grammatically complete clause is on a separate line; the lines are numbered by lowercase letters (1a, 1b, 1c …). Direct speech is additionally visualized through indentation. Of Richter's many exceptions, I have adopted only two: in case of *casus pendens* (for example, 9:10 לֹא־תָחוֹס עֵינִי / וְגַם־אֲנִי – As for me / my eye will not spare), the *casus pendens* is assigned the same letter as the subsequent main clause but with an additional subscripted "P" (9:10a$_P$: וְגַם־אֲנִי / 10a: לֹא־תָחוֹס עֵינִי). Second, if a sentence is interrupted by parenthesis, the two fractions of the interrupted sentence are marked x$_1$ and x$_2$; (for example, 40:20a$_1$ וְהַשַּׁעַר /20b אֲשֶׁר לֶחָצֵר הַחִיצוֹנָה 20a$_2$ / פָּנָיו דֶּרֶךְ הַצָּפוֹן – And the gate / that faced in the direction of the north / [belonged] to the outer court).

1.4.2.2 Redaction Criticism

The distinction between original and redactional material in Ezekiel is notoriously difficult.[207] Therefore, and aware of the ultimately hypothetical character of a redaction-critical analysis, as a rule, more than one factor needs to suggest that a section or phrase derives from a different author before redaction is assumed. The following factors will be accepted as tell-tale signs for redaction in a given passage: logical contradictions, substantial shifts in style and language (grammar and/or vocabulary), mutually excluding concepts expressed by the same term, interruption of a thought or action by another (where this does not have a narrative function), excessive structural imbalance, change of genre in the middle of a text unit, sudden shifts in addressees and/or main concern. The observations and opinions of prior scholarly work are also considered as indications but need to be critically scrutinised case by case. I will avoid arguing from aesthetic factors or (modern) reader expectations as these aspects bear too much risk of subjectivity and anachronism. Also with regard to repetitions and so-called doublets caution is needed, bearing in mind that repetitiousness as such is an integral and authentic part of the Ezekielian style.[208]

Through the redaction-critical analysis I hope to arrive at the "original vision account," as distinct from redactional layers, revisions, and glosses. Where possi-

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207 "The nature of the book is such that it is particularly resistant to any straightforward division between primary and secondary material. This is surely not because the whole book is from the prophet Ezekiel … but rather because of the marked homogeneity of the Ezekiel tradition, in which secondary material bears an unusual close 'family resemblance' to primary." Joyce, *Ezekiel*, 12.

208 Though not in every detail, I will be operating in the style of Richter, *Exegese als Literaturwissenschaft*, 49–72.

ble, the redactions will be put in chronological sequence so as to trace the history of the respective account's formation.

1.4.2.3 Analysis of the Literary Structure

This method is concerned with the structure and with the literary features of the original account as well as of the major stages in the text's growth. Not all redactions will be taken into consideration but only those that significantly alter the account's structure.

The decision about an account's subdivision in various parts and sections will not depend primarily on content arguments but will rather be based on formal criteria, such as syntax, interruption of pronominal back-references, shifting from narration to direct speech or vice-versa, changes in location, time, or agents, and the use of formulae, refrains and *inclusiones*.[209] In particular, the genre-typical configuration of visionary part and speech part already offers a template for the overall structure.

While describing each section of the respective text, further stylistic devices will be surveyed as appropriate: for example the occurrence of theme words and semantic fields; the sequence of tenses (simultaneity or consecutiveness of actions); characteristic repetitions; the use of wordplays, parallelisms and other embellishments. Also the links between sections will be considered.

These observations will facilitate an appropriate understanding of the (original or redacted) account and its central interests, and thereby enable, I hope, the recognition of the authorial/redactional intent. The analysis will therefore conclude with a brief summary on the principal meaning(s) of the vision account throughout its redaction history.

1.4.2.4 Interrelated Redaction History

On this basis, the redaction histories of the single vision accounts can then be examined with respect to their relative chronology and interrelationship.[210] The original accounts will be questioned as to the plausibility of their being authored by "Ezekiel", i.e. an early sixth-century writer who was part of the first group of deportees to Babylonia. Given that the three largest vision accounts carry dates

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209 This corresponds to a simplified version of Richter's *Kritik der äußeren Form*. See ibid., 79–92. On the methodical need for formal criteria, see ibid., 77 f.
210 Richter treats this step rather briefly (ibid., 172 f.).

this will be the moment to discuss their credibility and significance.[211] Likewise, in relation to all redaction layers it will be asked whether indications are available as to when they were most likely to have originated (absolute dating).

In addition, this study will examine the extent and direction of dependences and influences from one layer to another. Once dependence is identified, there might be indications for its direction, such as: one passage presupposes the other in any way; one text is more consistent in its plot, its terminology, or in the function of the repeated elements; text-immanent reasons are recognizable in the shorter/longer version for omitting/adding certain elements.

Along the way, differences and similarities in the redactional techniques will emerge more clearly. For example, a redactor may have literally copied verses *en bloc*, or created a new text by taking up key elements from other passages; he may have generated connections through allusions or through explicit references to other texts. This understanding will assist in grouping the redaction layers and in determining whether one redactor might be responsible for multiple layers. It is hoped that the result will be a complete outline of the redaction history of all vision accounts in Ezekiel.

1.4.3 Poetics and Theology

Yet redaction criticism by itself and for its own sake is not enough.[212] The knowledge about the redaction history of the vision accounts is valuable in as much as it helps to understand them better. For this reason the study continues by implementing a *theological* interpretation that is mindful of the text's diachronic development.

The theoretical possibility of such an endeavour has been affirmed for example by Adele Berlin:

> But there *is* diachronic poetics. Just as one is able to write a historical grammar, showing grammatical changes over a period of time, so one ought to be able to write a historical poetics, showing the changes in structure and discourse that a text may undergo.[213]

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211 For the transferral of the Ezekielian dates into the modern counting of months and years, I base myself on Ernst Kutsch, *Die chronologischen Daten des Ezechielbuches*, OBO 62 (Göttingen: Vandenhoeck & Ruprecht, 1985).

212 As Höffken, "Beobachtungen," 309 correctly remarks, "sind literarkritische Operationen eigentlich nur sinnvoll, wenn sie bestimmte Gesichtspunkte in der Interpretation von Texten fördern, also sich auf diese Weise 'bewähren.'"

213 Berlin, *Poetics*, 111 (her italics). Likewise, Fox recognized the possibility of combining diachronic approach and rhetorical criticism, seeing in principle "no reason to restrict it [i.e. rhetori-

Whereas Berlin doubted that this can be done in practice,[214] I believe that a narrative-rhetorical examination of a reconstructed text can indeed be carried out; in fact, only with the proviso that such an analysis is possible and yields acceptable results, the reconstruction may claim some degree of plausibility.

My method will be to follow theological themes from their first appearance in the "original" vision accounts through their development in selected redactional stages. In order to initiate a dialogue with the texts and to arrive at theological ideas contained within them, I will ask of the texts the same sort of questions that typically are asked by narrative critics[215] and rhetorical critics:[216] From whose psychological and/or ideological point of view is the story narrated? Whose ideological point of view is the audience invited to adopt? How are the characters portrayed? Is there a dominant character? With which character is the audience meant to empathize, and what might be the designed effect of this, if we assume an exilic readership? What is the narrative and theological function of the intermediary men and creatures in some of the vision accounts,[217] and are they related to each other? Of particular interest is the portrayal of the relationship between YHWH and the House of Israel because it is expected that theological themes may be developed especially against the background of the divine-human relationship.

Once an idea has been established from the "original" accounts, it can then be sought out in the most pertinent redactional layers. The way it is present (or

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cal criticism] to criticism of the 'received text.'" Michael V. Fox, "The Rhetoric of Ezekiel's Vision of the Valley of the Bones," *HUCA* 51 (1980): 1 note 1.

214 Berlin, *Poetics*, 112.

215 My main references for narrative-critical methods are ibid., 33–82; and Gary Yamasaki, *Watching a Biblical Narrative: Point of View in Biblical Exegesis* (London: T&T Clark, 2007), 152–187. Furthermore Mark Allan Powell, *What is Narrative Criticism?*, GBS New Testament Series (Minneapolis: Fortress, 1990) and David Gunn, "Narrative Criticism," in *To Each Its Own Meaning: An Introduction to Biblical Criticisms and Their Application*, ed. Steven L. McKenzie and Stephen R. Haynes (Louisville: Westminster John Knox, 1999), 201–229.

216 I refer in particular to the set of rhetorical-critical methods composed by Phyllis Trible, *Rhetorical Criticism: Context, Method, and the Book of Jonah*, GBS Old Testament Series (Minneapolis: Fortress, 1994), 101–106 and its more concise adaptation by Dennis T. Olson, "Literary and Rhetorical Criticism," in *Methods for Exodus*, ed. Thomas B. Dozeman, Methods in Biblical Interpretation (Cambridge: Cambridge University Press, 2010), 23 f. The methods of narrative criticism and rhetorical criticism practically overlap in many regards, distinguished only by their specific focus of interest.

217 For example, the six executioners and the man dressed in linen in 9:1–10:7, the guide with the measuring rod in 40:3–43:6 and 47:1–12, the four living beings in 1:5–26, the cherubim in 10:1–22.

absent) there can be compared with the earlier occurrence, so that a development, for example of how YHWH is portrayed, becomes apparent.

Essentially, my exercise in "diachronic poetics" has a twofold aspiration: on the one hand, it may support the redaction-critical results; on the other hand, I hope to demonstrate that an interpretation with a diachronic dimension contains additional depth and a more solid groundwork.

Of course, utilizing this kind of methods implies that I see the vision accounts, and indeed the book of Ezekiel, as *narratives*. "Narratives are not direct reproductions of reality; they are works of art, created by the human mind and intended for an audience."[218] Every narrative includes some degree of fictionality. Characters and incidents within the narrative are not identical to real-life persons and events, though they may be inspired by them and intend to make certain statements about them. While it is not admissible to equate, for example, the first-person narrator in the accounts with the author, some content and/or characteristics of the texts may warrant an exilic setting and refer to historical events.

1.5 Outline

In accordance with the two different methodologies employed, this book will consist of two parts. The first, and major, part (Chapters 2–6) is dedicated to establishing the redaction history of the vision accounts in Ezekiel; the second part (Chapters 7–9) is concerned with their theology.

Chapters 2–5 will each analyse one of the four vision accounts diachronically. Thus Chapter 2 will examine the prophet's commission 1:1–3:15 (+22–27); Chapter 3 the first temple vision Ezek 8–11; Chapter 4 the vision of the bones 37:1–14; and Chapter 5 the relevant pieces of the second temple vision 40–48. As set out above, the diachronic analysis will entail textual criticism, redaction criticism and structural analysis; the outlines of Chapters 2–5 will be according to these methodical steps. Every chapter will conclude with a statement on the probable intention of each stage of the respective account's redaction history.

Chapter 6 will unite the redaction-critical results of the previous chapters and address the question of how the vision accounts relate to each other all along the period of their formation. This will involve issues of date, authorship, inter-textual connections and literary dependence, which will be discussed layer by layer.

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218 Ellen F. Davis, *Swallowing the Scroll: Textuality and the Dynamics of Discourse in Ezekiel's Prophecy*, JSOTSup 78 (Sheffield: Almond, 1989), 107. On the book of Ezekiel as "fiktionale Erzählung," see also Poser, *Trauma-Literatur*, 249–288.

With Chapter 7 we will enter the second part. As a first route to gain a deeper understanding of the vision accounts' theological ideas, Chapter 7 will offer an analysis of the "original vision accounts" according to the questions arising from narrative criticism and rhetorical criticism as outlined above. By examining the use of point of view, the portrayal of the main characters, and the designed effect on the audience, the inner dynamics of the accounts and their (theological) intentions will emerge with greater clarity. The chapter will also follow up these dynamics in some redactional layers where this seems most profitable.

Chapter 8 will continue on a similar note, as its focus will be specifically on the relationship between YHWH and the House of Israel as displayed in the "original vision accounts" and in pertinent redactions. Deriving from this key relationship, more general theological and anthropological themes will be explored as well.

Chapter 9 will map out the development in the visions regarding the presence and function of the various original and redactional intermediary characters that are neither human nor divine. It will undertake a survey of these figures in chronological order. In particular, the survey will compare their description, their function for the story, and their relation to YHWH.

Finally, Chapter 10 will contain a general conclusion and suggestions for future studies.

Part I: **The Interconnected Redaction History of Ezekiel's Vision Accounts**

2 Ezekiel 1:1–3:15

Ezek 1:1–3:15 is the first literary unit in the book of Ezekiel. The change of place in 3:12–15 indicates the end of the unit.[1] Ezek 3:15c clearly concludes it by introducing a change in date ("for seven days"), which will be taken up in 3:16 as the beginning of a new sequence (וַיְהִי + relative date: "And at the end of the seven days …").

2.1 Textual Criticism

2.1.1 General Remarks

The text of the first chapter of Ezekiel is not well preserved; indeed, it is one of the worst-preserved texts in the book,[2] as well as in the Old Testament in general. Thus, a great number of divergences exist between the Masoretic Text (MT), the Septuagint (LXX), and various other textual witnesses, including, for 1:10–24, fragments from Qumran (4Q74). In the MT, the confusing difficulties in language, grammar and content are striking, while the Greek text tends to offer a shorter and more intelligible reading. As a rule, the MT represents the *lectio difficilior* and, although it certainly has suffered corruption in multiple instances, may therefore be regarded as the more original version. It is more plausible that later translations or editions deleted prior grammatical errors or modify a difficult passage than vice versa. However, opinions about this vary. There has been a tendency to correct the Hebrew text on the basis of LXX.[3] The underlying presumption (also for redaction criticism) is that the text in its original state must have been free from grammatical errors and redundancies, and even easier to visualize. But can we suppose that?[4] The numerous textual variants warn us to be very careful, in the case of Ezek 1, to presume an original writing without difficul-

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1 Accurately observed by Allen, *Ezekiel 1–19*, 14. Contra the proposal that Ezek 1:1–5:17 form one single unit about the "initiation" of the prophet, by Margaret S. Odell, "You Are What You Eat: Ezekiel and the Scroll," *JBL* 117 (1998): 229–234.
2 Daniel I. Block, "Text and Emotion: A Study in the 'Corruptions' in Ezekiel's Inaugural Vision (Ezekiel 1:4–28)," *CBQ* 50 (1988): 419.
3 Representatives for this approach are e.g. John W. Wevers and Johan Lust; the same tendency, though not extreme, is present in Zimmerli, *Ezechiel*.
4 For a general criticism on this assumption, see Greenberg, *Ezekiel 1–20*, 20 f; Michael Lieb, *The Visionary Mode: Biblical Prophecy, Hermeneutics, and Cultural Change* (Ithaca: Cornell University Press, 1991), 18–21 (esp. 21).

ties or tensions. Rather, it is quite likely that this chapter has always been a challenge on all levels.[5] Exactly because of that, later generations, in their struggle for understanding and re-interpreting, would certainly have left their "pen-prints" in it.[6]

Nonetheless, not always does the MT offer the preferable text. To assume this would mean to fall into the opposite extreme. For instance, the argument proposed by Daniel Block,[7] that the text of Ezek 1 must have been chaotic from its origin, since this directly reflects the awesomeness of the experience it tries to communicate, fails to recognize the distance between writing about an event and the event itself.[8] More importantly,

> no pre-Hellenistic epigraphical document … is so full of grammatical, syntactical and semantic difficulties as the Masoretic text of Ez. 1. On historical and empirical grounds, to attribute the text as it stands in its entirety to the exilic prophet-priest is inherently implausible.[9]

2.1.2 Text-Critical Emendations of the MT

In Ezek 1, there are a number of instances where the MT has to be corrected with the help of LXX and/or other ancient versions. The resulting text is available in Appendix A.

The first instance occurs in 1:3b. The use of the third person singular masculine in 1:3a is confirmed by all versions but will be discussed redaction-critically later on. However, in the second half of the verse (1:3b), the MT continues the use of third person by reading עָלָיו, "upon him" while LXX and S render the first

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5 "Schon die zahlreichen textkritischen Probleme, die die Rekonstruktion eines sinnvolle [sic] Textes in Ezek 1 teilweise sehr erschweren, sind ein Indiz dafür, daß die Verständnisschwierigkeiten gegenüber diesem sperrigen Text schon sehr alt sind." Behrens, *Prophetische Visionsschilderungen*, 74 note 41. Hals, *Ezekiel*, 15 summarily supposes "a complex textual and literary history, doubtless resulting in part from the complexities of the content."
6 For a fuller textual discussion of Ezek 1:1–3:15, see G. A. Cooke, *A Critical and Exegetical Commentary on the Book of Ezekiel*, ICC (Edinburgh: T&T Clark, 1936; repr., 1960), xl–xlvii, 3–43; Zimmerli, *Ezechiel*, 1–13; Allen, *Ezekiel 1–19*, 2–13; Daniel I. Block, *The Book of Ezekiel: Chapters 1–24*, NICOT (Grand Rapids: Eerdmans, 1997), 79–138.
7 Block, "Text and Emotion," 427–439.
8 Refer to Chap. 1.4.3.
9 Uehlinger and Müller Trufaut, "Ezekiel 1," 146. Even Greenberg, *Ezekiel 1–20*, who usually defends the MT, has to admit in several instances (see notes on pp. 45–47) that it cannot possibly be the original text.

person singular ἐπ᾽ ἐμὲ, "upon me." Following the MT would result, on a redaction-critical level, in assigning 1:3b to the gloss 1:3a.[10] Since a very similar phrase, using the first person (עָלַי), reappears at the beginning of another vision in 8:1,[11] together with other elements of 1:1–3 (including a date, the terms רוּחַ and מַרְאוֹת אֱלֹהִים), it is likely that 1:3b belongs in the context of 1:1, 4–28. Hence the LXX reading seems to be more plausible.[12]

Verse 1:13 LXX begins καὶ ἐν μέσῳ τῶν ζῴων, whereas the first words in MT are וּדְמוּת הַחַיּוֹת. This difference is usually explained as a scribal error in MT, turning an original וּבֵינוֹת (as in 10:6 f) or וּמִתּוֹךְ (as in 1:4 f)[13] into וּדְמוּת, which "might easily have occurred when the text was written in archaic characters."[14] If this is the case, the *Vorlage* of LXX had the original reading and also the suffix of מַרְאֵה would need to be excluded. However, a fragment of Ezek 1:13 in 4Q74 is in agreement with the MT.[15]

LXX omits the entire verse 1:14. Although 1:14 is witnessed by the Vulgate and the Targum, most commentators take it to be a gloss, a variation of elements of the preceding verse.[16] The dashing movement of the living beings seems indeed to stand in contrast to their preceding description.

In 1:15ab, MT adds הַחַיּוֹת between וָאֵרֶא and וְהִנֵּה but these two words are usually not separated since they function as marker for the genre vision account.[17] The LXX, without the reference to the living beings, is therefore preferable.

Verse 1:18ab offers such great difficulties that Eichrodt resignedly states, "The first four words are untranslatable."[18] The MT וְגַבֵּיהֶן וְגֹבַהּ לָהֶם וְיִרְאָה לָהֶם employs the root ירא (either as noun or as infinitive absolute). At first the sentence structure looks like a parallelism; yet the phrase does not seem to make sense. For instance, as a noun, יִרְאָה occurs nowhere else in combination with ל, and it

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10 See below, 2.2.1.2.

11 8:1d: וַתִּפֹּל עָלַי שָׁם יַד אֲדֹנָי יְהֹוִה.

12 Cooke, *Ezekiel*, 6; Zimmerli, *Ezechiel*, 4, 22; Greenberg, *Ezekiel 1–20*, 4; William Hugh Brownlee, *Ezekiel 1–19*, WBC 28 (Waco: Word Books, 1986), 2 note 3b; and Allen, *Ezekiel 1–19*, 4.

13 Suggested by Brownlee, *Ezekiel 1–19*, 8; Allen, "Structure and Intention," 147; and Allen, *Ezekiel 1–19*, 6.

14 Cooke, *Ezekiel*, 25; see also Zimmerli, *Ezechiel*, 5; Greenberg, *Ezekiel 1–20*, 46.

15 Lust, "Ezekiel Manuscripts in Qumran," 95. Lust refers to it as "Fragment III" of "Manuscript b (4Q Ez b)."

16 For example, Walther Eichrodt, *Ezekiel: A Commentary*, trans. Cosslett Quin, OTL (London: SCM, 1970), 50; Zimmerli, *Ezechiel*, 5 f; Greenberg, *Ezekiel 1–20*, 46; Block, "Text and Emotion," 423.

17 Behrens, *Prophetische Visionsschilderungen*, 32–60. In reference to 1:15, see ibid., 188 note 14.

18 Eichrodt, *Ezekiel*, 50.

always refers to a subject *experiencing* fear, never to one *provoking* it.[19] LXX and S take the root to be ראה instead, thus LXX reads καὶ εἶδον, "and I saw", while S has the plural "and they were seeing." This led commentators to conjecture וָאֵרֶא לָהֶם or a similar reading.[20] However, even this solution is not without problems, for וָאֵרֶא (usually + וְהִנֵּה) normally marks the beginning of a new section in this vision. This is impossible here, as the apparition of the wheels has only just been introduced by these words in 1:15. The use of a *wayyiqtol*-form, which is rare in Ezek 1, would moreover put a much greater emphasis on a mere detail of the wheels than it seems appropriate. Besides, there is no parallel for ל + ראה with the meaning of *to look at something*. As a result, the original text cannot be reconstructed in this case. We only know that probably there was some form of the root ראה or the root ירא, in the sense of either *I looked at them* or *I feared them / they were terrifying*, which both fit the context.

The MT of 1:23bc is exceptionally repetitive: לְאִישׁ שְׁתַּיִם מְכַסּוֹת לָהֵנָּה / וּלְאִישׁ שְׁתַּיִם מְכַסּוֹת לָהֵנָּה אֵת גְּוִיֹּתֵיהֶם. Although confirmed by a Qumran fragment,[21] the redundant phrasing is reasonably explained as dittography. The shorter reading in LXX and in some Hebrew manuscripts, which leaves out the second וּלְאִישׁ שְׁתַּיִם מְכַסּוֹת לָהֵנָּה, is preferred here.

Moreover, 1:25 MT mostly repeats elements of either the verse before (v. 24b: בְּעָמְדָם תְּרַפֶּינָה כַנְפֵיהֶן) or the verse after (v. 26ab: וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם). The entire v. 25 is omitted by several manuscripts of S. Some commentators therefore consider v. 25 as a gloss.[22] More selective, LXX does not translate the repeated parts (1:25c, 26ab). Greenberg defends the MT as original, with the shorter text in LXX being a case of *aberratio oculi* from 25b to 26b.[23] I agree with him regarding the MT for 1:25ab; whereas for 1:25c, which is lacking even in some medieval Hebrew manuscripts, it is probably LXX that preserves the original.

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19 Allen, *Ezekiel 1–19*, 7 however considers "such an extension of meaning feasible" and pleads for the MT, "if only for lack of a convincing alternative." Also Nahum M. Waldman, "A Note on Ezekiel 1:18," *JBL* 103 (1984): 614–618 decides for the MT but translates, "As for their rims – these having majesty and fearfulness – their rims were filled with eyes all around, all four of them" (p. 617).

20 Zimmerli, *Ezechiel*, 7; also Cooke, *Ezekiel*, 18, 26.

21 Fragment V in 4Q Ez b (4Q74); see Lust, "Ezekiel Manuscripts in Qumran," 95 f.

22 For example, Zimmerli, *Ezechiel*, 8; Eichrodt, *Ezekiel*, 51. Cooke, *Ezekiel*, 20 follows LXX's reading in 1:25 but he also excludes קוֹל as secondary, so that only the conjectured וְהִנֵּה remains. The excision of קוֹל in 1:25a however goes unnecessarily beyond textual criticism and forces to supposing ample redaction also in the subsequent verses, which become unintelligible without it.

23 Greenberg, *Ezekiel 1–20*, 49 f; also van Dyke Parunak, "Structural Studies," 127.

In 1:27a, LXX does not account for MT כְּמַרְאֵה־אֵשׁ בֵּית־לָהּ סָבִיב after כְּעֵין חַשְׁמַל. Although Greenberg illustrates a complicated parallelism he finds in the MT, LXX's *lectio brevior* seems more likely (and is followed by the majority).[24] It seems more appropriate that 1:27c should refer, as in 1:4d, to the whole appearance and not only, as Greenberg has it, to the lower part of the manlike figure.

Ezek 2:1–3:15 offers far less textual difficulties. Only three verses in this part need discussion.

The first case regards 2:3b. Besides LXX, also T and V write "House of Israel," a characteristic expression in Ezekiel. Conversely, MT has בְּנֵי יִשְׂרָאֵל which is more common elsewhere. Cooke suggests that the change occurred because "the Hebr. text which lay before the Gk. translators used the abbreviation ב׳ ישראל."[25] Whether or not this is the case, it is assumed that "House of Israel" (with LXX, T, and V) is the original phrase.

In the same verse, MT adds אֶל־גּוֹיִם before הַמּוֹרְדִים. Since everywhere else in this narrative Ezekiel is sent explicitly to Israel and not to foreign peoples (3:5–6), אֶל־גּוֹיִם is most likely a gloss.[26]

Secondly, the MT reading of 3:6a is: לֹא אֶל־עַמִּים רַבִּים עִמְקֵי שָׂפָה וְכִבְדֵי לָשׁוֹן, repeating עִמְקֵי שָׂפָה וְכִבְדֵי לָשׁוֹן from the verse before. S omits this repetition. LXX seems to be even more reworked and is therefore of little help for the reconstruction. Most commentators assume dittography and follow the shorter reading of S.[27]

Finally, in 3:12, MT and all ancient versions read בָּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ but, despite the unanimity, this doxology seems strangely out of place. In the 1870's Hitzig and Luzzatto independently suggested conjecturing ברום instead of ברך, as רום is used with כְּבוֹד־יְהוָה as subject in Ezek 10. This proposal soon became scholarly consensus and is reflected also in the NRSV.[28]

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24 For example by Eichrodt, *Ezekiel*, 51; Zimmerli, *Ezechiel*, 8; Wevers, *Ezekiel*, 49; and Allen, *Ezekiel 1–19*, 9 f.

25 Cooke, *Ezekiel*, 36.

26 Zimmerli, *Ezechiel*, 9.

27 Cooke, *Ezekiel*, 39; Eichrodt, *Ezekiel*, 60; Wevers, *Ezekiel*, 54; Zimmerli, *Ezechiel*, 11 f.

28 Cooke, *Ezekiel*, 41; Zimmerli, *Ezechiel*, 12; Allen, *Ezekiel 1–19*, 13; and especially Block, *Ezekiel 1–24*, 133–135; and Greenberg, *Ezekiel 1–20*, 70 f. The latter however dissents with the majority by seeing an interpolation in 3:12c. Indeed, if one was to hold on to the MT for 3:12c, the enigmatic phrase would inevitably attract suspicions of being a gloss.

2.2 Redaction Criticism of Ezek 1:1–3:15

2.2.1 Glosses

The present form of Ezek 1:1–3:15 shows on the one hand signs of an intentional arrangement that is enclosed by a frame (1:1–3; 3:12–15) and meant to be read as a unity. On the other hand, textual criticism has already illustrated that Ezek 1:1–3:15 was edited and modified in multiple instances. This is not limited to those additions and alterations that can be traced with the help of ancient text versions. Various kinds of tensions indicate that Ezek 1:1–3:15 was written by more than one author.

While the next section will be dedicated to the identification of different editorial layers, some quantitatively smaller glosses (less than five verses), which cannot be assigned to any particular redaction, shall be briefly discussed here. In some cases, they are linked to text-critical questions, which makes their discussion at this point, rather than later, more appropriate. This list is not exhaustive in the sense of excluding the possibility of a higher amount of secondary or tertiary material. Rather, it contains the most apparent glosses, which are recognized as such by the majority of those scholars who work with a diachronic approach.

2.2.1.1 The Secondary Date in 1:2

The first of these glosses occurs at the very onset of the vision, in 1:2. Both 1:1 and 1:2 provide a date for the following vision account. While the discussion on the relation between both dates needs to be postponed to a later chapter,[29] it may be anticipated here that they are essentially in tension: 1:1 refers to the "thirtieth year" of an undefined era, while 1:2 seemingly adds this information ("that is the fifth year of the exile of King Jehoiachin") but while repeating the day, it leaves out any mentioning of a month. Formally, the date in 1:2 differs from all other dates in Ezekiel (beginning with the day, lacking a month). It repeats the last two words of 1:1a (בַּחֲמִשָּׁה לַחֹדֶשׁ), then identifies the thereby evoked first date with the fifth year of King Jehoiachin's exile. The emphasized הִיא... is equivalent to "i.e./that is" and recurs similarly in other harmonizing glosses.[30] The redactor thus tried to synchronize the enigmatic thirtieth year with the fifth year of Jehoiachin's

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29 Refer to Chap. 6.3.1.
30 Compare for example 10:15, 20, 22.

exile. With the majority of commentators,[31] 1:2 is seen as an explanatory harmonizing gloss that is dependent on 1:1.

2.2.1.2 The Redactional Title in 1:3a

Directly ensuing, 1:3a uses the third person singular masculine while 1:1 and the rest of Chapter 1 are written in a first-person-singular perspective. Many scholars therefore consider 1:3a as a gloss.[32] It gives, however, important information, such as the narrator's name and the name of his father, as well as his (or their) profession, and that the "exile" is to be located "in the land of the Chaldeans." The use of the *word-event formula* shows the relation to editorial headings of other prophetic books, especially to Haggai and Zechariah, which suggests its insertion at a relatively late date. For some reason, probably because of the already existing dates in 1:1–2, this title has not been inserted at the very beginning of the book, but immediately after.[33]

2.2.1.3 Glosses in 1:4, 1:13, and 1:23

In 1:4, the complicated sentence structure provokes doubts regarding the originality of the second half of this verse[34] because לוֹ in 1:4c refers grammatically to the masculine עָנָן (4b) but the mentioning of fire (אֵשׁ, fem.) stands in between. Conversely, 4c interrupts the connection from אֵשׁ to מְתוֹכָהּ (4d). LXX modifies the order of elements accordingly: καὶ νεφέλη μεγάλη ἐν αὐτῷ καὶ φέγγος κύκλῳ αὐτοῦ καὶ πῦρ ἐξαστράπτον. In the light of the general confusion of grammatical gender in this chapter (see below), it is however questionable whether לוֹ refers to the cloud alone or perhaps to the whole apparition. Thus the structural awkward-

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31 For example Cooke, *Ezekiel*, 1; Eichrodt, *Ezekiel*, 51; Zimmerli, *Ezechiel*, 1; Wevers, *Ezekiel*, 41; Bruce Vawter and Leslie J. Hoppe, *A New Heart: A Commentary on the Book of Ezekiel*, ITC (Grand Rapids: Eerdmans, 1991), 24. By contrast, Kutsch, *Chronologische Daten*, 45–54 holds that 1:2* is the older date and was redactionally transformed into a synchronism when 1:1 was inserted. Klein, *Schriftauslegung*, 389 f. argues also for the priority of 1:2–3a, without taking into consideration the above discussed reasons.
32 Cooke, *Ezekiel*, 3; Eichrodt, *Ezekiel*, 51; Zimmerli, *Ezechiel*, 21–23; Hals, *Ezekiel*, 11 see in 1:3a an independent gloss, whereas Allen, *Ezekiel 1–19*, 19 treats 1:2–3a as one insertion. Even Greenberg, *Ezekiel 1–20*, 39 acknowledges redaction in these verses; however, he is "supposing the prophet to have been his own editor and the author of the explanation in vss. 2–3."
33 For example Allen, *Ezekiel 1–19*, 19.
34 For instance, Cooke, *Ezekiel*, 9; and Zimmerli, *Ezechiel*, 23 regard all of 1:4de as secondary; Eichrodt, *Ezekiel*, 50 most of it; Wevers, *Ezekiel*, 41 only v. 4e.

ness may be original. Nonetheless, the threefold repetition of מִתּוֹךְ in 1:4d-5a sug-gests that מִתּוֹךְ הָאֵשׁ,[35] or alternatively the first מִתּוֹכָה of 1:4d, is probably a clarifi-cation, thought necessary by a scribe precisely because of the unclear sentence structure. Another redaction-critical argument, which is stressed particularly by Zimmerli,[36] is that 1:4 anticipates elements from 1:27. However, this does not yet prove its secondary character. On the contrary, the resumption of these elements is a deliberate structuring feature of Ezek 1:4–28.[37]

In addition to the aforementioned disagreement of 1:13 MT with LXX, the sen-tence structure of this verse appears twisted and overloaded. Indeed, in 1:13c it is difficult to say what exactly הִיא is referring to; and the flashing movement among the living beings is never mentioned again. Besides, the repetition of the noun חַיּוֹת in 13c is both unnecessary and untypical since this term only just appeared in 1:13a, while its last occurrence was in 1:5a. Grammatically and with regard to its content, 1:13c can be taken out of its context without problems. It appears to be a secondary insertion.[38]

The same appears to be true for the remainder of the above discussed 1:23bc. Even the shorter reading of LXX is a mere repetition of 1:11d, which is out of context here; it seems therefore that it was inserted by another hand.[39]

2.2.1.4 The Gender Confusion in Ezek 1

At this point, a few words need to be said on one of the most puzzling features in 1:5–26: the arbitrary usage of feminine verbal forms and suffixes with masculine subjects and vice versa.[40] Zimmerli uses the erroneous or correct use of gender as one of the main criteria for his redaction criticism in Ezek 1.[41] Because elsewhere in the book the use of feminine and masculine forms is more consistent than it is

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35 In the Vulgate, מִתּוֹךְ הָאֵשׁ is translated by *id est medio ignis*, which underlines its "character of an additional comment." Zimmerli, *Ezechiel*, 1, 83.

36 Zimmerli, *Ezechiel*, 4, 23.

37 So convincingly Behrens, *Prophetische Visionsschilderungen*, 188 f. (especially note 19); refer to section 2.4.2.2 below.

38 Cooke, *Ezekiel*, 15; Wevers, *Ezekiel*, 41 [also 13c]; Othmar Keel, *Jahwe-Visionen und Siegelkunst: Eine neue Deutung der Majestätsschilderungen in Jes 6, Ez 1 und 10 und Sach 4*, SBS 84–85 (Stutt-gart: Katholisches Bibelwerk, 1977), 143 [vv. 13–14]; and Zimmerli, *Ezechiel*, 27 who also holds "Bedenken gegenüber dem Rest 13aαb."

39 With Cooke, *Ezekiel*, 27; Zimmerli, *Ezechiel*, 7 f.

40 For a short but complete overview of the phenomenon, see Block, "Text and Emotion," 420 f.

41 Zimmerli, *Ezechiel*, 24–30; also Wevers, *Ezekiel*, 41 f. and Vogt, *Untersuchungen*, 66–68.

in 1:5–26, he assumes the confusion must be the result of redaction. This criterion alone is however not compelling enough, for several reasons.

To begin with, in the case of the חַיּוֹת, the confusion is at least partly due to the conflict between grammatical and biological gender. Othmar Keel wonders if the "wild zwischen maskulin und feminin hin- und herhüpfenden Suffixe in Ez 1" could be a deliberate feature, expressing the bisexuality of the living creatures.[42] I would rather suppose the author (and/or scribe) imagined the חַיּוֹת as either male or asexual – as are most of their iconographic relatives – while grammatically however they are feminine. It appears only reasonable that, on the contrary, in Ezek 16 and 23 the use of feminine forms is regular because there it refers to not only *grammatically* but *biologically* female subjects. Mistakes occur much more easily where gender is only a matter of grammar, especially in a language like Hebrew where masculine forms prevail. Similarly, in the parallel text in Ezek 10, the confusion does not occur because there are no feminine subjects. Then again, in the vision of the valley of bones (37:1–14), gender irregularities occur once more, yet without being exploited by Zimmerli in terms of redaction criticism.[43]

A second problem is that there are too many possible explanations for the phenomenon to be a reliable criterion for redaction criticism. Being oftentimes a question of changing one letter only, the interchange of masculine and feminine forms can for instance be due to scribal error,[44] perhaps provoked by the thought of the cherubim in Ezek 10 instead of the living beings, or of the living beings instead of the wheels. Moreover, in post-exilic and post-biblical Hebrew, the feminine third person plural suffix seems to disappear. The confusion in Ezekiel could thus reflect a transition state in this development.[45] To be sure, it is not likely that the incoherent use of gender in 1:5–26 is the original shape of the text; it is simply too ambiguous an observation to be employed as a decisive factor as to whether a portion of text is secondary or not. This is confirmed not least by inconsistencies in Zimmerli's own reconstruction attempt.[46] When abandoning this criterion, most of Zimmerli's redaction criticism in 1:5–26 becomes obsolete.[47]

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42 Keel, *Jahwe-Visionen*, 215 note 203.

43 Zimmerli, *Ezechiel*, 886 f.; Appendix C note 2.

44 Argued for example by Eichrodt, *Ezekiel*, 55 f.

45 See the linguistic study by Mark F. Rooker, *Biblical Hebrew in Transition: The Language of the Book of Ezekiel*, JSOTSup 90 (Sheffield: JSOT Press, 1990), 78–81.

46 For instance, he refers only to suffixes, while the confusion involves also verbal forms and nouns. For criticism of Zimmerli in this regard, see Houk, "Final Redaction," 46; Block, "Text and Emotion," 427.

47 This is not to exclude the possibility of redaction. However, there is no valid redaction-critical criterion available.

2.2.1.5 Glosses in Ezek 2–3

In comparison to Ezek 1, within 2:1–3:15 there is much less reason to assume editorial activity. The text is less difficult and seems to have undergone a less troubled development. There are only three instances that need to be discussed.

The first concerns the last three words of 3:5 (אֶל־בֵּית יִשְׂרָאֵל). Although represented in all major textual witnesses, these are considered as secondary by the majority of commentators[48] and seem indeed attached in a not very elegant way.

Another redactional insertion can be found in 3:13. The repetition of the last three words of 3:12b (קוֹל רַעַשׁ גָּדוֹל) at the end of 3:13 is redundant and formally marks an addition, according to the *Prinzip der Wiederaufnahme*. Therefore, 3:13 is of a later date than its immediate context. Vogt sees a second doublet in 3:12a/14a and takes it as a sign that the two verses 3:12–13 are secondary.[49] However, 3:12a is formulated with *wayyiqtol* in the foreground, while 3:14a refers back to it in an *x-qatal* background clause. Hence this repetition is not a clear evidence for redaction. The secondary addition could include 3:12c; it is however possible, with Lang,[50] to assign 3:12c (in its conjectured form) with 3:12ab, as it explains the noise mentioned in 3:12b. It follows that the insertion most likely comprises 3:13 only, as the majority of scholars assume.[51] Notably, 3:13 is also the only instance in Ezek 2–3 that mentions the living beings and the wheels.

Finally, the last verse's structure (3:15) is clearly overloaded. Either the first or the second ישב-clause must be a gloss. Zimmerli and Greenberg suggest the first[52] as the mentioning of the river Chebar would add a further, and perhaps competing, definition of the place, but proposals vary: Lang[53] for example sees the gloss rather in תֵּל אָבִיב הַיֹּשְׁבִים; thus he considers the name of the location, not that of the river, to be secondary. And two manuscripts of S omit 3:15b. There is no consensus as to which clause, if any, is redactional.[54] Although the question cannot be decided with certainty, there is a slightly higher probability that "river Chebar"

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48 Cooke, *Ezekiel*, 39; Zimmerli, *Ezechiel*, 11 note 5b; Wevers, *Ezekiel*, 53; Eichrodt, *Ezekiel*, 60; Fuhs, *Ezechiel*, 28. On the contrary, see Block, *Ezekiel 1–24*, 127 note 81.

49 Vogt, *Untersuchungen*, 15–17. He sees in 3:12–14a a different understanding of the Glory, closer to Ezek 10 than to Ezek 1. His argumentation depends on 1:23–25 being editorial too and is not entirely convincing.

50 Lang, "Erste und letzte Vision," 228.

51 For example Cooke, *Ezekiel*, 42; Zimmerli, *Ezechiel*, 33; and Wevers, *Ezekiel*, 54 f.

52 Zimmerli, *Ezechiel*, 13; Greenberg, *Ezekiel 1–20*, 71.

53 Lang, "Erste und letzte Vision," 227 f.

54 For an overview, see Block, *Ezekiel 1–24*, 132 f. note 10.

has been added *ex post* in order to match the beginning of the vision account in 1:1 and thus to reinforce the *inclusio*.[55]

2.2.2 The (Dis-)Unity of 2:3–3:11 and 1:4–28

The long and complicated genesis of Ezek 1:1–3:15 doubtless goes beyond just explanatory and embellishing glosses. This section aims at following up the signs of redactional work and at discerning and defining the main editorial layers in the redaction history of 1:1–3:15 in their relative chronology.

2.2.2.1 Differences between 1:4–28 and 2:3–3:11

The most essential issue, crucial for all other considerations, is whether or not there is genuine unity between Ezek 1 and the subsequent chapters. To simplify the argument, this shall first be addressed for the body of the text, 1:4–3:11, and after that for 1:1–3; 3:12–15.

The question arises as, even at a superficial reading, considerable differences in style, vocabulary, and content are inevitably noticed. This change of style occurs between the vision in Chapter 1 and the divine speeches that follow. It has even been traced with statistical methods.[56] While 1:4–28 is written mainly in descriptive verbless clauses, with little action and no direct speech, the bulk of Chapters 2–3 consists of direct speech with a narrative interlude (the eating of the scroll, 2:9–3:3). Within Chapter 1 the use of comparative terms abounds, whereas these are completely absent in the following scenes. Also the manifold grammatical difficulties of 1:4–28, like the arbitrary usage of feminine and masculine suffixes, do not recur any more after 1:26 (with the exception of the gloss 3:13). Only the vocabulary of Chapter 1 is significantly related to P.[57] Moreover, the length and detail of the two visionary parts (1:4–28c; 2:9–3:3) differs significantly. The subject matter of 1:4–28 is a complex supernatural sight that is very hard to visualize whereas, in the subsequent vision, the most bizarre element is the

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55 On the *inclusio*, or frame, around 1:1–3:15, see below 2.4.1.

56 Houk, "Statistical Linguistic Study," especially 80 f. His findings support a different authorship for 1:4–14, 22–28; 1:15–21, and 2:1–3:11.

57 On the relationship of Ezek 1 to P, see the excursus on "Ezek 1,4–2,8 und die Priesterschrift" in Behrens, *Prophetische Visionsschilderungen*, 193–195. Behrens lists especially the dome, the rainbow, and of course the כְּבוֹד־יְהוָה as references to P. He also includes 2:1–8 in this relationship but the two examples he gives for 2:3, 5 are weak: 2:3 (עַד־עֶצֶם הַיּוֹם הַזֶּה "to this very day") is not exactly the same wording as usually in P, and נָבִיא "prophet" in 2:5 is a very general term.

swallowing of a book scroll, which is relatively easy to imagine. Above all, there is no evident connection between the vision in 1:4–28 and the ensuing speeches and vision in 2:3–3:11. No element of the first vision plays any role in the dialogue. Living beings, wheels, platform, and cloud seem to have temporarily disappeared: neither are they explained in, nor do they in any way interfere with, 2:3–3:11.[58]

All these observations clearly point to a difference of authorship for 1:4–28 and 2:3–3:11.[59]

Indeed, in the first half of the 20th century the unity of the first chapter and the following Chapters 2–3 was frequently doubted.[60] In the 1930's, it were especially Herntrich and Bertholet who denied an original unity between Ezek 1 and 2–3. They suggested two independent accounts, deriving from different periods of either Ezekiel's ministry or the redaction of his book.[61] Zimmerli however decides in his commentary to believe in an original connection.[62] This is for two reasons: by comparing Ezek 1:1–3:15 with Isa 6 (and 2 Kings 22), he finds the tradition-historical "possibility of an original connection": as in the Isaiah account, vision and sending are not to be separated. Moreover, and more importantly, "without the continuation in Ezek 2f, Ezekiel chap. 1 remains a torso"[63] because a pure sight without any message would be unintelligible as well as unprecedented. Thus Ezek 1 cannot have existed on its own. Under Zimmerli's influence, a number of scholars[64] have since tended to see 1:1–3:15 essentially as a unified text that subsequently was revised, especially in its first chapter.

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58 Even Behrens, in spite of arguing for the unity of 1:4–2:8, has to admit: "Die Bilder der Schilderung scheinen keinen direkten Bezug zum Dialogteil zu besitzen." Ibid., 198.

59 The status of 2:1–2 will be discussed later on, as well as that of 1:1–3; 3:12–15.

60 For an overview of scholarly opinions before 1969, see Zimmerli, *Ezechiel*, 13–16.

61 Volkmar Herntrich, *Ezechielprobleme*, BZAW 61 (Giessen: Töpelmann, 1932), 73–81; and Alfred Bertholet and Kurt Galling, *Hesekiel*, HAT 13 (Tübingen: Mohr Siebeck, 1936), 2–13. In their case however, this was linked to the view that Ezekiel prophesied exclusively or initially in Judah. Also George Ricker Berry, "The Title of Ezekiel (1:1–3)," *JBL* 51 (1932): 54–57; Baumann, "Hauptvisionen," 61; Houk, "Statistical Linguistic Study," 80; Lang, "Erste und letzte Vision," 227–229; and Brownlee, *Ezekiel 1–19*, 23 separate Ezek 1 from Ezek 2–3. In the visions scheme by Koch, "Visionsbericht, 444f, Ezek 1 and Ezek 2 are listed separately. Other critics are cited in Vogt, *Untersuchungen*, 20 f.

62 Zimmerli, *Ezechiel*, 33–37.

63 Zimmerli, *Ezekiel*, 1, 100 and 109, respectively. German original: Zimmerli, *Ezechiel*, 21, 35.

64 For example, Eichrodt, *Ezekiel*, 59, 61; Wevers, *Ezekiel*, 40; Vogt, *Untersuchungen*, 20–26; Fuhs, *Ezechiel*, 19; Allen, *Ezekiel 1–19*, 17–19; Block, *Ezekiel 1–24*, 111 f. Similarly already Georg Fohrer and Kurt Galling, *Ezechiel*, HAT 13 (Tübingen: Mohr Siebeck, 1955), 6.

2.2.2.2 Ezekiel 1:4–2:2 as Expansion

However, the differences in language, style, length, and content between the vision of the Glory in 1:4–28 and the vision of the scroll in 2:9–10 are substantial. The abrupt shift in style between Ezek 1 and Ezek 2–3 is hard to explain under the assumption of one author only.

On the other hand, Zimmerli's objection, that a mere sight without message cannot subsist alone, is valid and makes Ezek 1:4–28 as an autonomous source unlikely. For Ezek 1:4–28 essentially is a "torso": a text that, by itself, is incomplete in structure and content. Yet acknowledging that Ezek 1:4–28 never existed independently does not exclude it from being a distinct editorial layer. The simplest and most plausible solution is that the vision of the Glory was written as an expansion of the earlier call narrative 2:3–3:11. It provides a new introduction to an already existing text. The message was already there; what the author-editor added to it was a new framework, or foreword, to make it appear in a new light. Like the foreword of a book is meaningless without the book it belongs to, so the vision of the Glory is incomplete without the call narrative.[65]

The hypothesis of 1:4–2:2 as an expansion can explain the noticeable differences between this portion of text and the following speeches without having to assume the transposition or loss of a message conveyed with the vision of Glory.[66]

Traces in the text of this redactional expansion can be seen in 1:28d–2:2. While these verses refer back to the vision (1:28d–f) and contain with the action of the spirit (2:2) element of extraordinariness, they lead up clearly, in a somewhat forced manner, to the transmission of a message and thus introduce the divine speech 2:3–8. The repetition of וָאֶשְׁמַע with the participle מדבר in 1:28 f; 2:2d provides also the only lexematic connection between sight and speech. In this view, it seems plausible that 1:28d–2:2 was written by the same author as 1:4–28c, with the purpose of connecting the new vision as smoothly as possible to the already

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65 Lang, "Erste und letzte Vision," 225–230; and comparably Kutsch, *Chronologische Daten*, 48–54 offer very similar reconstructions: Lang sees in 1:1, 3b–2:2; 3:12–14 a "*Visionsbericht*" which has been editorially merged with an older "*Berufungsbericht*." Yet because he assumes that the writing and the inserting of the *Visionsbericht* took place in two independent steps by two different persons, Lang cannot solve the problem of its incompleteness (ibid., 229 note 17). Already Garscha, *Studien*, 244 recognized that this problem disappears at once if the vision of the Glory is seen as an expansion.

66 Berry, "Title," 55 f. supposes the original position of Ezek 1 before Ezek 43; Baumann, "Hauptvisionen," 58 sees it before Ezek 37. None of these transposition theories are convincing.

existing text (from 2:3 onward).[67] The transition 1:28d–2:2 therefore belongs to the expansion layer, and not to the original call narrative.

2.2.2.3 The Unity of 2:3–3:11

In comparison to the great differences between Ezek 1:4–28 and 2:3–3:11, the latter portion of text appears as a unity in style and content. In fact, the two divine speeches (2:3–8; 3:4–11) especially are very much connected through the use of the same formulae, key words and topics, such as the phrase "rebellious house" and the command not to be afraid.[68] This has led some scholars to considering them as doublets.[69] At the opposite extreme, Behrens stresses their diversity.[70] Yet if the two speeches are seen as part of a chiastic structure, enclosing the vision of the scroll as their centre, it rather seems that 2:3–8 and 3:4–11 deliberately echo each other.[71] The use of formulae and repetition is, after all, one of the most observable characteristics of the book of Ezekiel and does not automatically imply redaction.

In addition, both speeches are firmly linked to the vision of the scroll in 2:9–3:3. The transition from one part to the next occurs very naturally (2:8; 3:1–3). The eating of the scroll symbolizes effectively the absorbing of YHWH's word, which the prophet is to deliver to his people. The commission to "go and speak" and,

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67 It is however conceivable that 2:1–2 are originally part of the scroll vision and that the secondary transition only comprises 1:28d-f.

68 Refer to the structural analysis in 2.3.

69 For example Bertholet and Galling, *Hesekiel,* 8–10 and, more recently, Pohlmann, *Hesekiel 1–19*, 50–55; Pohlmann regards however both 2:3–7 and 3:4–9 as later insertions into the "*gola-orientierte*" call narrative. His mainly content-based ("*tendenzkritische*") argumentation does not take into account the structural parallel to Jer 1 and is, on the whole, not convincing.

70 Behrens, *Prophetische Visionsschilderungen,* 204f regards 2:3–8 as a secondary compilation from elements of 3:1–9, without proper identity. He circumvents Zimmerli's "torso" problem by finding the speech part to 1:4–28 in 2:1–8 but in consequence has to diachronically separate 2:1–8 from the rest of the chapter (ibid., 191 note 31; 199f. note 62; 206–209). However, this separation is not convincing. Behrens's observations on the differences between the two speech parts are somewhat forced and depend at least partly on his attributing 3:10–11 to the conclusion rather than to the speech. For example, he detects a schematic use of the messenger formula in 2:4d but the identical use recurs also in 3:11e. The same applies for the phrase "whether they hear or whether they don't" (2:5ab, 7bc; 3:11fg). On the whole, from 2:3 onward, the divine speech bears much greater similarities to what follows than to what precedes. Moreover, Behrens cannot explain why 2:3–8 was created at all if it did not contain a new message. The editor could have simply linked the man above the throne (1:28) directly to the hand holding the scroll (2:9). Hence it is more likely that the first speech already existed, together with the scroll vision, prior to the insertion of 1:4–28.

71 The structural analysis in section 2.3.4 will point this out in more detail.

therefore, the word of YHWH, are central to all three parts of 2:3–3:11 (but not to 1:4–28). Ezek 2:3–3:11 is a clearly intelligible account and free of substantial tensions; hence there is no compelling reason to assume further redaction within it.[72]

2.2.2.4 Redaction in 1:1–3

Up to now, two main layers have been defined for 1:4–3:11: the original call narrative (2:3–3:11) and an expansion on the Glory of YHWH (1:4–2:2). The next question is whether any parts of the frame, beginning with the introduction, can be allocated to either of these two layers.

Previously, 1:2, 3a have been recognized as glosses.[73] The remaining parts of 1:1–3 contain no further tensions so that 1:1, 3b[74] probably forms the oldest part of the introduction. The unique phrase "the heavens were opened" (1:1c)[75] suggests a natural continuation with the divine apparition coming down from the sky in 1:4–28. Hence 1:1, 3b is the introduction to the vision of the Glory (1:4–2:2), not to the call narrative (2:3–3:11).

As for an introduction to 2:3–3:11, the date in 1:2 (about a year before the next date in 8:1) would certainly fit the call narrative chronologically. However, since 1:2 presupposes 1:1,[76] it post-dates the expansion and thus can be discarded as an introduction to the older call narrative. Bernhard Lang finds the original introduction to 2:3–3:11 in 1:3a;[77] yet the use of the third person singular identifies this half-verse in any case as a gloss, whether it is placed at the beginning of the call narrative or in its present context in Ezek 1. Although it is possible that the original introduction of Ezekiel's call narrative was similar to verse 1:3a, it cannot simply be equated with it.

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72 With Zimmerli, *Ezechiel*, 30–33; Wevers, *Ezekiel*, 50 f; Eichrodt, *Ezekiel*, 67 f. Contra Klein, *Schriftauslegung*, 390–392. In her opinion 2:3–7; 2:9–3:3; 3:4–9 and 3:10–15* are independent, and only 3:10–11, 15 are original; this separation of word and vision seems too rigid.

73 Refer to sections 2.2.1.1 and 2.2.1.2 above.

74 Deciding, as discussed above, for the LXX reading of 1:3b.

75 The phrase occurs similarly in Gen 7:11 (P); Ps 78:23; Mal 3:10 but there it signifies the opening of the heavens in order to send down rain or manna. Ezek 1:1c is unique as an introduction to a vision of heavenly things. Michael Konkel, "Ezechiel – Prophet ohne Eigenschaften: Biographie zwischen Theologie und Anthropologie," in *Biblische Anthropologie: Neue Einsichten aus dem Alten Testament*, ed. Christian Frevel, QD 237 (Freiburg: Herder, 2010), 222. (His note 22 contains some erroneous occurrences.)

76 As seen above in section 2.2.1.1.

77 Lang, "Erste und letzte Vision," 227.

It is therefore most likely that 1:1, 3b belong to the same redaction as 1:4–2:2, whereas the original beginning of 2:3–3:11 is lost. Whether 1:2 and 1:3a, which are of an even later date, belong to the same redaction or are two separate glosses can remain open at this point.

2.2.2.5 Redaction in 3:12–15

Between the introduction and the conclusion, there is a certain discrepancy as to where exactly the prophet sees the vision: why does he have to go to the exiles in 3:15 if he is already among the exiles in 1:1? This incongruity can be explained by the assumption that part of the conclusion, namely 3:14c, 15*, originally belonged to the scroll vision, while another part of the conclusion (3:12, 14abd) and the introduction (1:1, 3b) were added together with the vision of the Glory.

The continuation of 3:11 can reasonably be found in 3:14c, 15* because ... וָאֵלֵךְ וְאָבוֹא אֶל־הַגּוֹלָה is the literal reaction to the request in 3:11ab, "And go (וְלֵךְ), come to the exiles (בֹּא אֶל־הַגּוֹלָה)."[78] The double imperative in 3:11ab is echoed by two *wayyiqtol* clauses (3:14c, 15a) employing the same verbs. These verses suggest that the prophet went on his own feet to the exilic settlement of Tel Abib while 3:12a, 14a narrate his translocation by spirit/wind. This use of רוּחַ has moreover quite a different meaning from רוּחִי "my spirit" in 3:14c. All this might indicate that 3:14c, 15* was not written by the same author as its immediate context.

Perhaps מַר in 3:14c alludes to בֵּית־מְרִי in 2:3–3:9.[79] On the other hand, the recurrence of יַד־יְהוָה עָלַי in 3:14d refers back to 1:3b, while the transportation by רוּחַ recalls 2:2, and the mentioning of the כְּבוֹד־יְהוָה in 3:12c certainly links back to 1:28. With Lang,[80] 3:12, 14abd can therefore best be ascribed to 1:1, 3b–2:2. Hence the original call narrative includes verses 2:3–3:11, 14c, 15* whilst the vision of the Glory can now be defined as 1:1, 3b, 4–28*; 2:1–2; 3:12, 14abd.[81] When adding this expansion to the older call narrative, the redactor merged the conclusions of both accounts and created an overall frame for the entire text unit in 1:1–3 + 3:12–15. The lack of clarity as to where Ezekiel exactly receives the vision is there-

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[78] Similarly proposed by Lang, "Erste und letzte Vision," 227. However, Lang sees only the connection from 3:11 to 3:15, not to 3:14c, which he attributes to 1:1, 3b–2:2 (ibid., 228).

[79] For an unconventional (positive) explanation and translation of v. 14c, see Daniel I. Block, "The Prophet of the Spirit: The Use of *rwḥ* in the Book of Ezekiel," *JETS* 32, no. 1 (1989): 43–45.

[80] Lang, "Erste und letzte Vision," 228. The only difference to Lang regards v. 14c, which he does not separate from the rest of v. 14.

[81] As shown above in 2.2.1.5, verse 3:13 is of later date than its immediate context. The insertion of 3:13 must therefore have occurred later, possibly after (or with) the wheel redaction (see immediately below), in order to reinforce the impression of unity.

fore explained by means of redaction criticism: the editor took up the catchwords "exiles" and "by the river Chebar" from the original ending (3:15a) and used them in the introduction (1:1b). Thus he generated an *inclusio* but also some confusion regarding the location of the vision. Perhaps even the overloaded structure of 3:15 might partly be due to this merging process.

2.2.3 Redaction in 1:4–28: The Wheels

Having defined the two major layers of Ezek 1:1–3:15, the call narrative (2:3–3:11, 14c, 15) and the expansion on the כְּבוֹד־יְהוָה (1:1, 3b, 4–28*; 2:1–2; 3:12, 14abd), further redaction can now be discerned within the description of 1:4–28.

As stated previously, Ezek 1 contains a multitude of textual, grammatical, stylistic and content difficulties, and the solutions proposed by critics vary significantly. It is not possible to reconstruct exactly the original wording of this vision report, nor can every potential gloss within 1:4–28 be examined here. Some smaller additions have already been discussed.[82] The focus of this section is on another major insertion, namely the paragraph on the wheels (1:15–21).

The paragraph concerning the wheels (1:15–21) – and consequently their appearance in the vision as such – is a redactional enrichment of the vision. It is significant that the wheels are mentioned neither previously nor afterwards (except in the gloss 3:13). Furthermore, as Zimmerli accurately observed, there is an incoherence in presenting the wheels on the ground (1:15b) while until then the apparition seemed to be imagined in the sky (where clouds usually are).[83] This indicates the merging of two different images: the divinity riding on or being carried by some sort of creature(s), and the image of a chariot.[84] Consequently, the entire paragraph on the wheels is regarded as a later insertion by many scholars.[85]

The main reason Zimmerli gives for this view is the "slavish dependence on the contents of the text which lay before it, which is only explicable as a secondary formation."[86] He relates here in particular to the use of feminine suffixes

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82 Refer to sections 2.2.1.3 and 2.2.1.4.

83 Zimmerli, *Ezechiel,* 29.

84 Keel, *Jahwe-Visionen*, 167. The fusion of two different concepts – throne bearers and chariot – is recognized also by Greenberg, *Ezekiel 1–20,* 56 f.

85 For a summary of arguments found by various authors for the secondary character of 1:15–21, see Allen, *Ezekiel 1–19,* 18 who however is not convinced by them. See also Block, "Text and Emotion," 425.

86 Zimmerli, *Ezekiel*, 1, 105. See the discussion of 1:15–21 in Zimmerli, *Ezechiel*, 27–29.

referring to the masculine wheels, taken as evidence that the wheels' features are literally copied from the description of the living beings. Even though Zimmerli exaggerates in this argumentation,[87] it is nevertheless likely that 1:15–21 was written using 1:5–13 as a pattern because the descriptions of both the חַיּוֹת and the wheels follow approximately the same order.

Additionally, a look at the structure of the vision reveals a striking imbalance between the description following the first וָאֵרֶא וְהִנֵּה (1:4), and the one following the second (1:15). While in 1:5–13 only one feature of the vision (the living beings) is described in great detail, in 1:15–28 there are not only the wheels, paralleled as much as possible to the creatures, but also the platform, the sounds, the throne, and at last the manlike figure. The change of focus from the ground level upwards and the interruption of all pronominal back-references in 1:22 suggest that a new section begins in 1:22.[88] Perhaps also the platform was originally introduced by וָאֵרֶא וְהִנֵּה, which could easily get lost when the paragraph on the wheels was inserted. The original of 1:22 might have read: ... וָאֵרֶא וְהִנֵּה דְמוּת עַל־רָאשֵׁי הַחַיָּה (And I looked, and behold: [there was] a likeness above the heads of the living being ...).

In conclusion: the description of the vision of the living beings and the throne above the platform has, in a third editorial step, been enlarged through the paragraph of the wheels (1:15–20[21]).[89] While certainly adding to the strangeness and confusion of Ezek 1, the redactor conferred onto the apparition the very aspect for which it would later became famous: that of a chariot.

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87 When looking closely at the text, one notices that despite the parallel structure of 1:5–12, 15–21 not all the content in 1:15–21 is in fact literally copied from 1:5–12. Although it is correct that most of the erroneously female suffixes in 1:15–21 have their parallels in 1:5–13, only v. 17 seems to be copied literally, whereas לְאַרְבַּעְתָּן (16b, 18c) occurs before both with feminine and masculine suffix, but in different phrases; and וְגַבֵּיהֶן (18a) is a new lexeme altogether that is not found before this section. Doubts about Zimmerli's verdict are voiced also by Behrens, *Prophetische Visionsschilderungen*, 187 note 12. Refer to section 2.5 below.

88 Refer to 2.4.2.2 below.

89 Within 1:15–21, verses 19–21 seem especially redundant, repeating three times approximately the same content. Additional explanatory glosses in these verses are likely. For example, Cooke, *Ezekiel*, 19 proposes to consider 1:21 and 1:20 as two subsequent glosses. I tend to agree with him as regards v. 21, which appears to be a mere summary. Verse 20, though repetitive, supplies new aspects to v. 19 (spirit), which in turn is necessary because it mentions the חַיּוֹת. The question is in any case not vital.

2.2.4 Summary

Summarizing the results of the diachronic analysis to this point, the present text unit Ezek 1:1–3:15 consists of an original narrative and two redactional layers, plus a number of smaller additions, which, as mentioned, may in fact be more extensive than explicitly discussed here. The three main layers are, in chronological order:

1. The call narrative (2:3–3:11*, 14c, 15*)
2. The vision of the Glory (1:1, 3b–13*, 22–28; 2:1–2; 3:12, 14abd)
3. The passage about the wheels (1:15–20[21])

The call narrative (2:3–3:11*, 14c, 15*) is the oldest portion of text. Except for the lost introduction, it is a structurally complete text unit. The vision of the Glory (1:1, 3b–13*, 22–28; 2:1–2; 3:12, 14abd), by contrast, is structurally incomplete and never existed on its own but was written as an extension to the call narrative. It is therefore of a more recent date than the latter. Finally, the description of the wheels makes sense only as an addition to the vision of the Glory. In the following sections, the evaluation of the structure and rationale of each identified layer will give further probability to their distinctiveness.

2.3 Structure of the Original Call Narrative (2:3–3:11, 14c, 15*)

Now that the various editorial layers of Ezek 1:1–3:15 and their relative chronology have been defined, we can proceed to look at the development of the text in terms of its composition. The structure of the oldest portion of text, Ezek 2:3–3:11, 14c, 15*, is determined by the alternating of direct speech and narrative as well as by the use of formulae and refrains. The original call narrative reveals a chiastic structure of *divine word – vision – divine word*, which somewhat resembles Jeremiah's call narrative in Jer 1:4–19.[90] The two divine speeches (Ezek 2:3–8; 3:4–11) appear as two interconnected variations of the same topic, enclosing, as the centre of attention, the brief vision report of the apparition and eating of the scroll (2:9–3:3). Differently from Jer 1, Ezek 2:3–3:11, 14c, 15* has a conclusion

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[90] Also in Jer 1:4–19 there are two divine speeches (1:5–10, 15–19), containing the commissioning of the prophet and the command to speak and not to be afraid. In between these, there are two short visions, the almond branch and the pot (1:11–14), each with a short interpreting dialogue. Jer 1:4–19 is structured by three word-event formulas (1:4, 11, 13). On further connections between Jer 1 and Ezek 2:9–3:9, see Behrens, *Prophetische Visionsschilderungen*, 202 f.

(3:14c, 15) and in all probability originally had an introduction, perhaps a word-event formula with or without a date. The usual structure of a prophetic vision account (visionary part + speech part)[91] is enlarged to the following sequence:

Table 1: Structure Ezek 2:3–3:15*

		[Lost introduction]
2:3–8		*Speech 1: The rebellious house*
	2:3–5	I send you – you speak – they will know
	2:6–7	do not be afraid
	2:8	Transition
2:9–3:3		*Vision of the Scroll*
	2:9–10	sight: hand holding scroll
	3:1–3	Transition / speech + action: prophet eats the scroll
3:4–11		*Speech 2: Go and speak*
	3:4–9	go, speak to Israel – they will not listen – do not be afraid
	3:10–11	go, speak to exiles
*3:14c, 15**		*Conclusion: Return to the exiles*

2.3.1 The First Speech (2:3–8)

The first speech 2:3–8 is concerned with the sending of Ezekiel to speak as a prophet to the House of Israel. The single divine speech commences with the characteristic וַיֹּאמֶר אֵלַי בֶּן־אָדָם in 2:3a.[92] It is possible that in its original form the speech was introduced, as in other occasions in Ezekiel, by a word-event formula.[93] If this was the case, YHWH would be identified more clearly as the speaker. In the present context, this has to be concluded from his words; at the latest with the messenger formula in 2:4d, the reader understands unmistakably who is speaking.[94]

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91 The presupposed genre-typical structure of prophetic vision accounts is that described by ibid., 32–60 (refer to Chapter 1.3).

92 This formula (וַיֹּאמֶר אֵלַי בֶּן־אָדָם) is typically employed within the vision accounts in Ezekiel, when introducing divine speech, while other formulae are in use for the rest of the book. Cornelius B. Houk, "בן־אדם Patterns as Literary Criteria in Ezekiel," *JBL* 88 (1969): 184–190.

93 וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר; for example Ezek 6:1; 7:1; 12:1, 8, 17, 21, 26; 13:1; 14:2, 12 etc. (49 occurrences), usually followed by the appellative בֶּן־אָדָם.

94 For various interpretations see e.g. Greenberg, *Ezekiel 1–20*, 61 f; Brownlee, *Ezekiel 1–19*, 19, 24 f; Behrens, *Prophetische Visionsschilderungen*, 19 f; Joyce, *Ezekiel*, 76.

The speech is subdivided by the renewed address וְאַתָּה בֶן־אָדָם (2:6a, 8a) into three sections: 2:3–5, 6–7, 8. The first starts with a participle construction, a pointedly performative statement: שׁוֹלֵחַ אֲנִי אוֹתְךָ (I am sending you; 2:3b), immediately repeated in 2:4b. Sandwiched between the description of Israel's rebelliousness in *x-qatal* and nominal clauses, the aim of the message is expressed in 2:3–5 in the following two participle and two *weqatal* clauses: I send you (twice) – you shall say – they will know.[95]

Subsequently, 2:6a (וְאַתָּה בֶן־אָדָם) introduces another topic: the prohibition of being afraid (2:6), combined with the repeated order to speak (2:7). The refrain-like repetition of כִּי בֵּית מְרִי הֵמָּה[96] serves both to structure the speech and to emphasize the statement itself. Twice this refrain is preceded by "whether they hear or refuse to" (אִם־יִשְׁמְעוּ וְאִם־יֶחְדָּלוּ; 2:5ab, 7bc).

A second וְאַתָּה בֶן־אָדָם (2:8a), followed by a series of imperatives and one negated jussive (2:8c), leads over to the vision of the scroll. Clearly functioning as a transition segment, 2:8 contains both elements of the previous speech (the term בֵּית מְרִי, the verb שמע), as well as elements of the subsequent vision (the imperatives פְּצֵה פִיךָ "open your mouth" and וֶאֱכֹל "eat").

2.3.2 The Vision of the Scroll (2:9–3:3)

The presenting and eating of the scroll is kept very short and simple: so short that it is often not recognized as an actual vision but treated as some sort of interruption of the predominant surrounding speeches. Despite its brevity, the vision of the scroll contains all the necessary formal elements for the genre: the subdivision into a visionary part (2:9–10) and a speech part (3:1, 3), with the former containing וָאֶרְאֶה + וְהִנֵּה + verbless clause and a short description. Formally, the speech part begins in 3:1 with וַיֹּאמֶר + imperative.[97] Subsequently, a series of *wayyiqtol* clauses (3:2ab, 3aef), interrupted by a second imperative address (3:3b–d), describes the prophet's obedient reaction of taking and eating the scroll.

This mixture of verbal communication and action gives 3:1–3, similarly to 1:28d–2:2, a transitionary character. Only in 3:4a starts a longer portion of plain speech. By embracing elements of both vision and speech, 3:1–3 binds the two

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95 Zimmerli, *Ezechiel*, 71.

96 In this section in 2:5c, 6g. In 2:7d it is shortened to כִּי מְרִי הֵמָּה, thus providing a link to 2:8c אַל־תְּהִי־מֶרִי כְּבֵית הַמֶּרִי. Greenberg, *Ezekiel 1–20*, 73.

97 Imperatives in 3:1b₂def. However, the very first verb תִּמְצָא (3:1c) is a *yiqtol* form. But 3:1cb₂ is textually uncertain; this irregularity could, in fact, indicate its secondary nature.

parts tightly together. On the level of content, the eating of the scroll is an essential complement to the visionary part 2:9–10; so 3:1–3 and 2:9–10 are related very closely in content and syntax. Hence the section 2:9–3:3 can be considered a formally complete prophetic vision account in itself,[98] surrounded by a complementary speech at its beginning and end.

Through the shortness of the scene the threefold designation of the words written on both sides of the scroll as "laments, and mourning, and woe" becomes even more impressive. The words fixed on the scroll speak of death and anguish.[99] The eating of YHWH's words might remind the reader of Jer 15:16;[100] only that Jeremiah's figurative language is taken literally in Ezekiel. Some scholars[101] see in the eating of the scroll a sign that, from now on, Ezekiel will not be able to speak anything but YHWH's word.

2.3.3 The Second Speech (3:4–11) and the Conclusion (3:14–15*)

The second speech (3:4–11) repeats Ezekiel's appointment as a prophet to the House of Israel and, in 3:11b, explicitly to the exiles. It is introduced in 3:4 again by וַיֹּאמֶר אֵלַי בֶּן־אָדָם, and then once more in 3:10, without interruption of the speech or change of speaker (for it is only YHWH who talks). It is therefore one speech in two sections: 3:4–9, 10–11.

Both sections contain the imperative "go!" (לֶךְ: 3:4b, 11a), followed by "and you shall speak" (וְדִבַּרְתָּ: 3:4d, 11c), which already occurred in 3:1ef (וְלֵךְ דַּבֵּר). These words express the core message of this address. While 3:1–3 is centred

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98 Behrens, *Prophetische Visionsschilderungen,* 201 considers this, too, but concludes that in 3:3 it would be the prophet, not YHWH, to have the last word, which is atypical for the genre.

99 On the description of the scroll in connection to lamentations, see Petter, *City Laments*, 52–56.

100 "Your words were found (נִמְצְאוּ דְבָרֶיךָ), and I ate them (וָאֹכְלֵם), and your words became to me a joy and the delight of my heart" (NRSV). On Ezek 3:3 in relation to Jeremiah see e.g. Schöpflin, *Theologie als Biographie*, 166 f. Noteworthy is also the possible allusion of Ezek 2:5; 2:9–3:3 to Deut 18:18, evidenced by Risa Levitt Kohn, "A Prophet Like Moses? Rethinking Ezekiels Relationship to the Torah," *ZAW* 114 (2002): 249. "I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command" (NRSV).

101 For example Herntrich, *Ezechielprobleme*, 78; Davis, *Swallowing the Scroll*, 51–53; Joyce, *Ezekiel*, 79. Differently, Margaret S. Odell, *Ezekiel*, SHBC (Macon: Smyth & Helwys, 2005), 46, sees in Ezekiel's eating of the scroll, besides a sign of his obedience, also a sign of his identification with his people and his "sharing in their suffering," as the scroll symbolizes for her "not the message of divine judgment but the judgment itself" (second citation: Odell, "You Are What You Eat," 244).

on the scroll, 3:4–9 deals with the question of listening or, rather, not-listening (שׁמע: 3:6bd, 7ab), and with the hardening of the prophet against the hardness of his task and his audience (חָזָק: 3:7c, 8, 9a; alluding to the name יְחֶזְקֵאל). The command not to fear is repeated here more intensely than in 2:6, the negation employing לֹא instead of אַל. The same refrain כִּי בֵּית מְרִי הֵמָּה (3:9d) concludes this section, but here without the doubtful אִם־יִשְׁמְעוּ וְאִם־יֶחְדָּלוּ, since it has already been categorically stated in 3:7 that "the House of Israel will not listen to you."[102]

The last speech section (3:10–11) explicitly commands Ezekiel to address the exiles (3:11b), whereas previously his commission was directed to the House of Israel in general (2:3b; 3:1f, 4c). The messenger formula of 3:11e recalls the beginning of the very first speech in 2:4d. Noticeably, the classification "rebellious house" does not occur here, while the conditional "whether they hear or refuse to" resurfaces (3:11fg). Thus, although the last two speech sections are formally parallel through their analogous beginning (3:4 // 3:10a, 11a-c) and their ending with a formula, they are in sharp contrast with regard to their tone and attitude towards the intended addressees of the prophet.

The short conclusion echoes the twofold imperative of the second speech (לֶךְ־בֹּא 3:4ab, 11ab) through the two consecutive *wayyiqtol* forms וָאֵלֵךְ (3:14c) and וָאָבוֹא (3:15a). The newly installed prophet obeys once more – though unenthusiastically (3:14c) – the word of YHWH. However, there is no sign for an equally immediate obedience to the second half of the command (וְדִבַּרְתָּ 3:4d, 11c). On the contrary, the account finishes with the prophet sitting stunned,[103] and thus speechless, "among the exiles" for a week (3:15c).

2.3.4 The Correlation of the Speeches (2:3–8; 3:4–11) and the Focus of the Original Call Narrative

The two divine speeches (2:3–8; 3:4–11) are very much connected as in both recur the same formulae and topics (commission, commands to speak, Israel's obstinacy). The great number of stylistic features in *both* 2:3–8 *and* 3:4–11, such as word plays[104] and synonymous and chiastic parallelisms – for example

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102 Greenberg, *Ezekiel 1–20*, 73 sees in this passage a "heightening" of motives of the first speech, with a more negative trend.

103 Poser, *Trauma-Literatur*, 318 f. sees derivates of שׁמם as a trauma terms.

104 For instance the use in different meanings of the key words דבר (2:6e, 7a; 3:1f, 4d, 6b, 11d) שׁמע (2:5a, 7b, 8a; 3:6–7), מוֹרְדִים/מְרִי (2:3, 5c, 8) and חָזָק (3:5, 7–9). For a more extensive list of stylistic features in 1:28–3:15, see Greenberg, *Ezekiel 1–20, 74* f.

/ וְאֶת־מִצְחֲךָ חָזָק לְעֻמַּת מִצְחָם (2:6ab) and אַל־תִּירָא מֵהֶם
הִנֵּה נָתַתִּי אֶת־פָּנֶיךָ חֲזָקִים לְעֻמַּת פְּנֵיהֶם (3:8) – give the impression of carefully con-
structed literature. Even as the various elements return in seemingly casual (dis)
order, Henry van Dyke Parunak discovers in it the pattern of what he calls a "chi-
astic intercalation":[105] terms or topics from 2:3–8 (A: sending, B_1: command to
speak, using the messenger formula, B_2: reassurance, B_3: command to speak,
C: exhortation to hear) reappear in 3:4–11 in the combination B_3 A B_2 C B_1. The
motif of reassurance always stays at the centre, while the two commands to speak
(B_1 and B_3) are positioned, in reverse order, at the beginning and the end of the
passage.

The chiastic structure of 2:3–3:11, 14c, 15* emphasizes the short centre part,
the vision of the scroll (2:9–3:3). What the prophet sees is, by itself, nothing excep-
tional: a hand holding a scroll full of written lamentations. The extraordinary
aspect is that Ezekiel is asked to *eat* the scroll and that, despite its bitter content,
the scroll tastes sweet. The theatrical eating of the scroll (3:1–3) may be seen
as an anticipation of the dramatic and bizarre sign-acts in 4:1–5:4, which lead
Ezekiel to literally embody his message.[106] The prophet's obedience to YHWH's
command – in contrast to Israel's stubbornness which is strongly emphasized in
the speeches – authorizes him, from now on, as a true messenger sent by YHWH.
Divine legitimation, in fact, is a general purpose of prophetic call narratives –
especially where the message is likely not to be welcomed.

As a call narrative, 2:3–3:15* also has an introductory function. An important
aspect of this is the presentation of the three main "actors" on the stage: YHWH,
Ezekiel, and the House of Israel (or "House of Rebellion").[107] Especially in the
divine speeches, Ezekiel – and with him the reader – learns YHWH's perspective
of the state of affairs: Israel is a stubborn and rebellious people (2:3–4). Neverthe-
less, Ezekiel is chosen to speak YHWH's words to them (2:4, 7; 3:4, 11). These will
be laments, words about death (2:10); there is little hope of finding a welcoming
audience or even to be listened to at all (3:7). The only somewhat positive outcome
that the narrative seems to consider is that "they shall know that a prophet has

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105 H. van Dyke Parunak, "Structural Studies," 129–136; "Literary Architecture," 64 f. (quote:
note 9. In his dissertation, p. 133, van Dyke Parunak calls the pattern an "inverted chiasm.") For
another, more compact, comparison between the two speech parts, see the scheme in Block,
Ezekiel 1–24, 113 f.
106 Refer to Section 6.2.4.2 below. In the context of the call narrative, there is of course no audi-
ence; hence the sign seems to be only for the prophet himself. The illustration may, however, be
directed at the reader.
107 On the portrayal of these three characters, see Chap. 7.1.2.

been among them" (2:5de).[108] But the prophet is equipped for the hardness of his task (3:8) and qualified by his obedience (2:8; 3:2) by which he has internalized the word of God. From these premises, the story will unfold.[109]

2.4 Structure of the Expanded Call Vision (1:1–28*; 2:1–3:15)

As established above, at a later time, the original call narrative was extended to two longer vision accounts enclosed by a frame. In doing so, the redactor artfully used the existing material. The chiastic structure of the call narrative (speech – vision – speech) permitted him to attach a new visionary part before it (1:1, 3b–28*; 2:1–2), replacing the original beginning, and thus to create two complete vision accounts[110] with a visionary and a speech part each (vision – speech – vision – speech). In this way the redactor did not need to modify the core of the pre-existing narrative; he just needed a "bridge" from the new vision to the older text. This function is accomplished by 1:28d–2:2. The redactor also merged the original conclusion (3:14c, 15*) with new elements (3:12, 14abd), and created an *inclusio* between 1:1, 3b and 3:12, 14–15 that surrounds the new text unit like a frame.

This is the structurally most significant development of Ezek 1:1–3:15, with all subsequent additions having only little no or consequences on its structure. The structure of the text after the insertion of 1:1, 3b–28*; 2:1–2; 3:12, 14abd is therefore – except for the paragraph regarding the wheels (1:15–21) – equal to that of the present text.

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108 The wording of this phrase (וְיָדְעוּ כִּי נָבִיא הָיָה בְתוֹכָם) alludes to the recognition formula (וְיָדְעוּ כִּי־אֲנִי יהוה), which is an important feature in Ezekiel, recurring 71 times throughout Ezek 5–39 in oracles of both judgement and deliverance. According to Zimmerli, *Ezechiel*, 83*, this allusion signals that the prophet is seen as "a part of the event which comes from Yahweh. ... The historical concreteness of God's action becomes inseparably tied to the figure of the divine messenger." Zimmerli, *Ezekiel*, 1, 54. Jacqueline E. Lapsley, *Can These Bones Live? The Problem of the Moral Self in the Book of Ezekiel*, BZAW 301 (Berlin: De Gruyter, 2000), 111–114 emphasizes the importance of 2:5de; she sees in it "the key to understanding the point of Ezekiel's prophetic activity. Whether the people heed the prophet's words is simply not as crucial as whether they know that it is Yahweh's prophet who has been speaking to them." (p. 113). Similarly Franz Sedlmeier, "Transformationen: Zur Anthropologie Ezechiels," in *Anthropologische Aufbrüche: Alttestamentliche und interdisziplinäre Zugänge zur historischen Anthropologie*, ed. Andreas Wagner, FRLANT 232 (Göttingen: Vandenhoeck & Ruprecht, 2009), 209.
109 I assume that, given its introductory and open-ended character, the call narrative stood at the beginning of a first collection of Ezekiel's writings (see below, 6.2.1.2).
110 Refer to Chap. 1.3; Behrens, *Prophetische Visionsschilderungen,* 32–60.

As often with biblical texts, there is a variety of possibilities for the sub-division of Ezek 1:1–3:15.[111] The present structural overview derives from the reconstructed redaction history of the text unit, and uses formal criteria, like the signal words וָאֵרֶא וְהִנֵּה and וַיֹּאמֶר for structuring purposes. It is inspired by the analysis by Behrens, yet applies his criteria more freely and in combination with other considerations.[112] The proposed structure of the expanded call vision (Ezek 1:1–3:15) is summed up in the following table:

Table 2: Structure Ezek 1:1–3:15

1:1–3		Frame: Title + Introduction
1:4–2:8		First Vision (Glory)
		Visionary part
	1:4–13	storm + living beings
	[1:15–21	wheels]
	1:22–28c	platform, throne, and Glory
		Transition / action:
	1:28d–2:2	prophet falls down / spirit raises him up
		Speech part
	2:3–5	I send you – you speak – they will know
	2:6–7	do not be afraid
	2:8	Transition
2:9–3:11		Second Vision (Scroll)
		Visionary parts
	2:9–10	hand holding scroll
		Transition / action:
	3:1–3	prophet eats the scroll
		Speech part
	3:4–9	go, speak to Israel – they won't listen – do not be afraid
	3:10–11	go, speak to exiles
3:12–15		Frame: Return to the exiles

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111 For a summary of various investigations on the structure of Ezek 1 (all with different results), see Allen, "Structure and Intention," 145–151. Other examples are Block, *Ezekiel 1–24*, 78; Odell, *Ezekiel*, 13–51. Noteworthy are especially the chiastic structure found by van Dyke Parunak, "Literary Architecture," 62–66, and the "conceptual structure" by Allen, "Structure and Intention," 149–151; *Ezekiel 1–19*, 111–114.

112 Behrens, *Prophetische Visionsschilderungen*, 183–186. One major difference to Behrens will be the transition pieces in between the four main parts. The other is that he attributes 3:10–11, although direct speech, to the frame, whereas I take these verses as belonging to the speech part of the second vision.

The overview shows that the structure of 2:3–3:11 as described above is, although inserted in a new framework, remained unaltered by the redaction. Therefore, the detailed analysis of 2:3–3:11 does not need to be repeated here; it may suffice to point out the structural effects of the expansion on the original call narrative. In the first place, the following sections shall be concerned with the structure of 1:4–2:2 and with the frame formed by 1:1–3; 3:12–15.

2.4.1 The Frame (1:1–3; 3:12–15)

With 1:1–3*; 3:12–15* the redactor formed a deliberate *inclusio* around the entire composition.[113] Despite their slight disagreement – as noted, in 1:1 Ezekiel is already "among the exiles by the river Chebar" while in 3:15 he arrives there again – the two paragraphs in their present form are clearly meant to function as a frame that binds together in one scene the two and a half chapters in between. The first verses (1:1, 3b), introduced by וַיְהִי + date, set the scene and give general information about time and place, before, from 1:4 onward, the vision begins to unfold. The concluding verses (3:12–15*) also refer to time and place; they are formally marked out by the shift from direct speech (until 3:11) to narrative (from 3:12).[114]

The introduction 1:1–3 and the conclusion 3:12–15 are linked through the recurrence of a time reference (1:1a [2]; 3:15c) and of the phrases בְּתוֹךְ־הַגּוֹלָה (1:1b; הַגּוֹלָה :3:15a; בְּתוֹכָם :3:15c), נְהַר־כְּבָר (1:1b, [3a]; 3:15a), and יַד־יְהוָה עָלַי (1:3b; 3:14d). The place reference שָׁם (1:3b; 3:15[b]c) is textually disputed in 1:3b. The term רוּחַ (3:12a, 14a[c]), is quite prominent in the conclusion; it does not occur in the introduction but right at the beginning of the vision proper (1:4b), meaning "storm wind." The link might still be deliberate.

All lexematic connections are, as argued above, produced by the same redaction that also added the vision of the Glory; they are meant to increase coherence and the impression of literary unity.[115] The insertion of the gloss 3:13 enhances

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[113] This frame was later enlarged by 1:2, 1:3a and 3:13, which have been recognized as glosses in sections 2.2.1.1, 2.2.1.2, and 2.2.1.5, respectively. Occurrences in glosses are, in the following, set in square brackets.

[114] To count with Behrens, *Prophetische Visionsschilderungen,* 184–186 the last two verses of the divine speech (3:10–11) to the frame, seems inappropriate, especially as he does not give any reason for this decision.

[115] By listing only three elements of the frame (time reference, exiles at the river Chebar, hand of the Lord), van Dyke Parunak, "Structural Studies," 123; "Literary Architecture," 62 f., finds a chiastic order between introduction and conclusion.

this impression further because it takes up, at the very end of the vision report, elements of the vision in 1:4–28, such as a noise/voice, the living beings, their wings, and the wheels.

2.4.2 The Vision of the Glory (1:4–28c)

The first visionary part (1:4–28c) begins in 1:4ab with the typical וָאֵרֶא וְהִנֵּה, referring to a "storm wind" out of which one by one the different parts of the vision unfold in what becomes a lengthy and complicated description of cloud and fire, living creatures and their faces, wings, and ways of moving. The vision describes the approaching of four bizarre composite creatures, which seem to form a square; this formation can progress in synchrony, without turning, in every direction of the wind.[116] Over it, above a dome, a radiating manlike figure is seated on a throne.

2.4.2.1 Language

The language of 1:4–28 is unusual, difficult, and often grammatically incorrect.[117] Verbless clauses prevail. Direction phrases like "from its midst," "under," "left," "right," "above" are recurrent, as is the number "four" (1:5a, 6ab, 8ab, 10bcd [15b]).[118] There is an accumulation of the similarity terms דְּמוּת (1:15ac, 10a, [16b,] 22, 26a$_2$c[*bis*], 28c), (כְּ]מַרְאֵה] (1:13b, 26a$_2$c, 27b, 28a$_p$), כְּעֵין (1:4e, 7c, 22, 27a),

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116 The translation "wind" seems more appropriate in 1:12b, 20ab than "spirit"; with John Woodhouse, "The 'Spirit' in the Book of Ezekiel," in *Spirit of the Living God: Part One*, ed. B. G. Webb, Explorations 5 (Homebush West: Lancer, 1991), 9.
On the use of רוּחַ in this and other vision accounts in Ezekiel, see also e.g. Block, "Prophet of the Spirit," 27–49; Helen Schüngel-Straumann, "Rûah und Gender-Frage am Beispiel der Visionen beim Propheten Ezechiel," in *On Reading Prophetic Texts: Gender-Specific and Related Studies in Memory of Fokkelien van Dijk-Hemmes*, ed. Bob Becking and Meindert Dijkstra, BibInt series 18 (Leiden: Brill, 1996), 201–215; James Robson, *Word and Spirit in Ezekiel*, LHB/OTS 447 (New York: T&T Clark, 2006), 89–91.
117 For a systematic catalogue of grammatical, stylistic, and other difficulties in Ezek 1:4–28 see Block, "Text and Emotion," 419–425. For a study of the language of the book of Ezekiel in general, see Rooker, *Biblical Hebrew in Transition*; he lists some features that also recur in Ezek 1 – e.g. the confusion of masculine and feminine suffixes (pp. 78–81), the use of infinitive + ל as indicative (pp. 106 f.), or the interchange of אל and על (p. 127) – as signs of the linguistic development from pre-exilic to post-exilic Biblical Hebrew.
118 Zimmerli, *Ezechiel,* 53 ("*Zahl der Totalität*"); Greenberg, *Ezekiel 1–20,* 57 f. The number four alludes to the four winds and the four corners of the earth.

and the preposition כְּ with other nouns (1:7b, 13a, [16c,] 24a [*ter* but twice textually uncertain]).[119] Frequently, comparisons to different materials illustrate the sight – all of them having in common that they gleam and reflect light: חַשְׁמַל (brass? white gold? amber?),[120] bronze, ice, sapphire.[121] Practically all main elements of the vision are thus compared to a material, sometimes further qualified by an adjective ("polished bronze," "dreadful ice"). The context suggests that the point of comparison is mainly a visual property, such as colour or light reflection. The comparison of the "brightness" with the rainbow in 1:28ab goes in the same direction, though here a symbolism of sovereignty seems to play a role as well.[122]

2.4.2.2 Structure

In its present form, the first visionary part can be divided into three sections: 1:4–13[14], 15–21, 22–28c. The first section (1:4–13[14]) introduces the vision through elements of theophany (storm wind, cloud) and describes the living beings that emerge from the cloud. Despite the many verbless clauses, the scene is dynamic: the few finite verbs are almost entirely verbs of motion.[123] The first and the last verse, 1:4 and 1:13,[124] occupy a prominent position. They are linked by the mentioning of fire (אֵשׁ: 1:4bd, 13ade) and brightness (נֹגַה: 1:4c, 13d); two lexemes that will reappear in 1:27–28. Both verses are also set apart grammatically, as they are not included in the network of pronominal references.[125] After the first occurrence

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119 דְּמוּת: nine of 25 occurrences in the OT; כְּמַרְאֵה: five of 20 occurrences in the OT; מַרְאֵה: 1:13a, [16ac,] 27ab, 28a₂c; כְּעֵן: occurs twice more in Ezek 8–11, and only twice outside Ezekiel.

120 On the discussion of the meaning of חַשְׁמַל, which occurs only here and in Ezek 8, see e.g. Godfrey Rolles Driver, "Ezekiel's Inaugural Vision," *VT* 1 (1951): 60–62; Bodi, *Poem of Erra*, 82–94; Joyce, *Ezekiel*, 68 f. I will leave the term untranslated.

121 חַשְׁמַל: 1:4e something in the midst of the fire / 1:27a the upper part of the manlike figure; *bronze:* 1:7c the living beings or their legs; *tarshish:* 1:16a the wheels; *ice:* 1:22 the platform (קֶרַח always means *coldness* or *ice* in its other six occurrences; Keel, *Jahwe-Visionen*, 254f); *sapphire*: 1:26a₂ the throne.

122 The bow in the clouds may allude, apart from Gen 9 (P), to *Enuma Elish*. After his victory and acclamation as the king of the gods, Marduk places his war bow, with which he had killed Tiamat, in the sky, as the "Rain-bow" and the "Starry-bow" (Tab. 6). It is to "shine forever as a symbol of his unchallenged divine sovereignty." Bernard F. Batto, *In the Beginning: Essays on Creation Motifs in the Bible and the Ancient Near East*, Siphrut 9 (Winona Lake: Eisenbrauns, 2013), 51. This symbolism of power and control seems much more fitting to Ezek 1 than the covenant context of Gen 9.

123 הלך: 1:9c, 12ac [+ infinitive construct: 1:9b, 12bd]; סבב: 1:9b, 12d; יצא: 1:13d. The only exception is היה in 1:12b.

124 Of course, 1:13 is only the last verse if 1:14, as suggested by the LXX, is a gloss (refer to 2.1.2).

125 Only וּמְתוֹכָהּ in 1:5a refers back to הָאֵשׁ in 1:4d.

of the noun חַיּוֹת in 1:5a, in every verse from 1:5b until 1:12d suffixes or verbal forms refer back to it. Through the repetition of הַחַיּוֹת in 1:13a[b], this verse becomes grammatically independent as it does not have pronominal references back to another verse.

It is arguable whether or not 1:22 originally began with the section marker וָאֵרֶא וְהִנֵּה. In any case, various reasons suggest the beginning of a new section at this point. Firstly, in 1:22 (הַחַיָּה), the network of pronominal references regarding the living beings is again interrupted. From then until 1:26b, pronominal references – even though grammatically incorrect[126] – point back to 1:22, thus tying the section together. In 1:27a, וָאֵרֶא + nominal clause (without וְהִנֵּה!) calls for the reader's attention and emphasizes the subsequent sight. This is underscored even more by the chiasm 1:27ab. The content of 1:27–28 seems however too closely linked to the previous verses, which would otherwise remain incomplete, to consider 1:27–28 as an extra section.[127] Secondly, from 1:22 onward, the subject matter changes: now the prophet not only reports what he *sees* (1:4a, 15a, 27ab) but also what he *hears* (1:24a, 25a). Moreover, the focus of the description moves climactically from the ground level (living beings, wheels) upwards over the heads of the living beings: the platform, then the throne, and finally the manlike figure.

The final verses 1:27–28 are without doubt the high point not only of this section but of the entire description. The comparison words דְּמוּת and כְּמַרְאֶה appear more frequently. 1:27 repeats once again the above mentioned terms אֵשׁ (1:27b; cf. 1:4bd, 13ade) and נֹגַהּ (1:27c, 28a; cf. 1:4c, 13d) and, even more obvious, refers back to the sight כְּעֵין חַשְׁמַל (1:4d, 27a). In addition, 1:28b takes up the cloud (עָנָן) from 1:4b. Hence, through the verses 1:4, 13, 27–28, the otherwise seemingly chaotic vision obtains a recognizable structure. Precisely because the elements in these verses do not yet have any specific function at their first mentioning, they signal, "There is still more to come." Only at the end of the visionary part can the reader understand what those light effects were indicating at the very beginning.[128] At the same time, these terms add to the overall impression of light and

126 The singular of הַחַיָּה is awkward, and completely ignored by the pronoun suffixes of the following verses, which are all plural. Also, as already in 1:5–12, their gender varies continually. For a more complete description of this phenomenon see Block, "Text and Emotion," 420 f.

127 Differently Behrens, *Prophetische Visionsschilderungen*, 185.

128 With van Dyke Parunak, "Structural Studies," 124; Behrens, *Prophetische Visionsschilderungen*, 188 f.; contra Zimmerli, *Ezechiel*, 23 who sees in the repetition of the above mentioned elements only a proof that they are not original in 1:4, even though he recognizes their catalytic function (ibid., 60).

brightness.[129] The description, in spite of seeming to lose track in all its confusing details, follows therefore a double movement. On the one hand it shifts its focus from bottom to top (creatures – above their heads – above the platform – on the throne);[130] on the other hand it "zooms in," from the first verse onward pointing straight to its last words and its high point where both movements meet: the "appearance of the likeness of the Glory of YHWH" (1:28c).[131]

2.4.2.3 Interpretation of the *Living Beings*

Though not every single facet of the vision can be elucidated,[132] it is important, and worthwhile, to understand the overall purpose of the visionary imagery, in particular of the four extraordinary living beings.[133] Othmar Keel has convincingly shown that, despite later claims in 10:15, 20, 22, these humanlike upright composite creatures (1:5) are *not* cherubim, because in ancient Near Eastern iconography cherubim are quadrupeds, usually with a lion body (sphinges).[134] Instead, the closest relationship seems to be with either four-winged or two-faced sky bearers known in Mesopotamia.[135] The absence of exact iconographic parallels suggests that the author merged elements from different provenience into his

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129 These terms, "far from being redundant, have a cumulative effect that stresses the awesome and incorporeal character of the vision." Robert R. Wilson, "Prophecy in Crisis: The Call of Ezekiel," *Int* 38 (1984)," 124.

130 Greenberg, *Ezekiel 1–20*, 52. The wheels do not fit very well in this movement.

131 Note the similar observations made by Gregorio del Olmo Lete, *La vocación del líder en el antiguo Israel: Morfología de los relatos bíblicos de vocación* (Salamanca: Universidad Pontficia, 1973), summarized in Allen, "Structure and Intention," 148 f. Comparable also Allen, *Ezekiel 1–19,* 35 f. and van Dyke Parunak, "Literary Architecture," 63.

132 As Pohlmann, *Hesekiel 1–19,* 61 rightly remarks, this is not necessary, and not even helpful, as it would carry the risk of getting sidetracked by the abundance of detail, thus failing to grasp the overall purpose, which he defines as follows: "Alle rätselhaft und geheimnisvoll wirkenden Aussagen resultieren aus dem Anliegen, den Gott Israels als den alleinigen und souveränen Himmelsgott und sein Verhältnis zur Welt so zu charakterisieren, daß einerseits jegliche Gefahr einer Identifizierung dieses Gottes mit weltlichen Gegebenheiten ausscheidet, andererseits aber doch die geheimnisvolle und nicht nachvollziehbare Wirkungsweise des Gottes Israels als diese Welt steuernd und durchwaltend erscheinen kann."

Similar in this regard also Behrens, *Prophetische Visionsschilderungen*, 190.

133 On the living beings, see Chap. 9.2.1.

134 Keel, *Jahwe-Visionen*, 15–22, 191–216; as well as Alice Wood, *Of Wings and Wheels: A Synthetic Study of the Biblical Cherubim*, BZAW 385 (Berlin: De Gruyter, 2008), 133–135.

135 See Keel, *Jahwe-Visionen*, 207–216, 230–250.

imagery.[136] Sky bearers are usually depicted as carrying the firmament, with a deity above it. The image of the "dome" (רָקִיעַ 22), which separates the Divine from the creatures and everything else below, agrees with this understanding, since, elsewhere in the Old Testament, רָקִיעַ means the firmament of the sky.[137] Accordingly, what Ezekiel sees is not the Glory of YHWH as enthroned in the temple of Jerusalem, but the Glory of YHWH as enthroned in heaven.[138]

Interestingly, Keel[139] also finds evidence for a secondary function of sky bearers as guardians of the entrance to heaven, i.e. separating and protecting the sacred realm from the profane. This offers an intriguing interpretation of Ezek 1: by being situated above four such guardians and above the firmament, on a throne, the Glory of YHWH is able to maintain, even in theophany, due distance from the unclean heathen land[140] – an idea that fits very well in the book of Ezekiel with its concern for the separation of holy and common.[141]

The four creatures move in perfect uniformity: touching each other at their wingtips, they form a permanent square. Despite the general emphasis on motion, this conveys a certain static quality.[142] It may indicate a supplementary function of the living beings as throne bearers; almost as though they were themselves an extended part of the throne. In this regard, it is possible to see an analogy with the wooden cherubim-throne in the Jerusalem temple; only that the four crea-

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136 According to Nielsen, "Visionary Call as Prologue," 108, 111 f., the "transcendence of all possible categories and boundaries" in Ezek 1 in general serves to disorientate the reader, preparing the way for the new order given in the epilogue of the book. Though I do not share all of her conclusions, I find the idea of deliberate "disorientation" as a sign of the imminent rise of something new inspiring.

137 Further occurrences of רָקִיעַ: Gen 1:6, 7, 8*ter*, 14, 15, 17, 20 [P]; Ps 19:2; 150:1; Dan 12:3; see Keel, *Jahwe-Visionen*, 250–255. However, the living beings in Ezek 1 do not seem to actually carry the firmament because their hands are not stretched upwards.

138 Cf. Ex 24:10. As a consequence, this vision is not necessarily a sign that YHWH has already abandoned his temple (contra e.g. Wilson, "Prophecy in Crisis," 125).

139 Keel, *Jahwe-Visionen*, 233. He quotes a passage from the Gilgamesh epos (Standard Babylonian Version, Tablet IX ii) where scorpion men protect the entry to heaven.

140 A varying interpretation of the living beings is offered by Odell, *Ezekiel*, 26–28. She suggests the four creatures embody demons, who, once rebellious but then submitted to the gods, control the chaotic powers of nature. In this case, the creatures would symbolize the sovereignty of YHWH over all other powers, natural and supernatural alike. The two interpretations converge in the fact that YHWH is portrayed as the undisputed Lord of the cosmos.

141 Refer to Ezek 42:20; Chap. 5.6.; Krüger, *Geschichtskonzepte*, 433; Keel, *Jahwe-Visionen*, 241–243.

142 In fact, for example Zimmerli, *Ezechiel*, 54 argues that the creatures of Ezek 1 are inspired by the temple cherubim, because they appear, in spite of their movement, somewhat ornamental and statue-like (he speaks of their "*feierlich-geheimnisvollen Fixiertheit*").

tures are components of a living and itinerant throne. Thus their rigidity para-
doxically emphasizes the unlimited mobility of YHWH.

The repeated number four (four living beings, four faces, four wings) further
emphasizes the unlimited, omnipresent power of YHWH as it recalls the four
winds or four corners of the earth, and thus stands for universality.[143]

2.4.2.4 Summary

In this vision, no plot or action is evolving: this is, despite the undeniable
dynamic of the scene, the literary equivalent of a picture.[144] Through the glamour
of the apparition, including the symbol of the rainbow, and through the imagery
of the living beings, the picture clearly diplays YHWH as the lord of the entire
cosmos. Besides, the formation of three vertical levels (creatures, firmament,
throne), which keep YHWH separated from the ground, emphasizes the divine
holiness.

However, the picture remains slightly blurred:[145] the firmament for example
is not *made of* ice or crystal; it just somehow *looks like* it. The uniquely abun-
dant use of דְּמוּת, [כְּ]מַרְאֵה, and similar comparisons gives the impression of either
reluctance or impossibility of a clear identification. Partly, this caution may be
determined by the verdict that no human being can see God and live (Ex 33:20),
yet the overall impression is that the author attempted explanation, not occlu-
sion.[146] Then again, as Greenberg puts it, "The use of these buffer terms indicates
that the prophet wished to have his audience bear in mind always that this was

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143 See above, 2.4.2.1 note 118.

144 "Although there is awesome movement and tumultuous sound, Ezekiel is more concerned
with depicting the potential of divine power than its actual manifestation." Odell, *Ezekiel*, 18. See
also the sidebar on p. 19.

145 Also Ronald E. Clements, *Ezekiel*, WBComp (Louisville: Westminster John Knox, 1996),
12 f. and Dale Launderville, "Ezekiel's Throne-Chariot Vision: Spiritualizing the Model of Divine
Royal Rule," *CBQ* 66 (2004)," 364 compare Ezek 1 to an intentionally blurred painting.

146 Theologically motivated reluctance is (in different ways) presumed e.g. by Christoph
Dohmen, "Das Problem der Gottesbeschreibung im Ezechielbuch," in *Ezekiel and His Book:
Textual and Literary Criticism and Their Interrelation*, ed. Johan Lust, BETL 74 (Leuven: Peeters,
1986), 330–334; Lieb, *Visionary Mode*, 38 f; Behrens, *Prophetische Visionsschilderungen*, 190.
See also the different interpretation of the use of דְּמוּת and מַרְאֵה as description of representa-
tional art in Margaret S. Odell, "Ezekiel Saw What He Said He Saw: Genres, Forms, and the Vision
of Ezekiel 1," in *The Changing Face of Form Criticism for the Twenty-First Century*, ed. Marvin A.
Sweeney and Ehud Ben Zvi (Grand Rapids: Eerdmans, 2003), 168–176; and Odell, *Ezekiel*, 21–26.
Her conclusions are, however, not free from difficulties.

mar'ot 'vision'."[147] The rich-in-detail description is designed to instil awe and to represent simultaneously YHWH's transcendence and potentially ubiquitous presence and dominion.[148]

2.4.3 The Transition (1:28d–2:2)

The largely narrative transition (1:28d–2:2) functions as a bridge to the speech part in 2:3–8. This is not a typical feature of prophetic vision accounts.[149] However, a number of observations suggest it is more helpful to consider the visionary part concluded with 1:28c and the speech part to be commencing only from 2:3, with 1:28d–2:2 as a transition from one to the other.

Firstly, the striking הוּא מַרְאֵה דְּמוּת כְּבוֹד־יְהוָה (This was the appearance of the likeness of the Glory of YHWH) in 1:28c has all the characteristics of a conclusion, especially when considering that the vision at this point (finally) has reached its climax.[150] One would expect the term כְּבוֹד־יְהוָה – in its first appearance in the book! – to be positioned in a prominent place, such as the end of a section for instance. Secondly, even though וָאֶרְאֶה in 1:28d is not introducing a surprise clause, the emphasized long form of the verb (as in 1:1d and 2:9a) hints at the beginning of a new section. Thirdly, in 1:28d the, until then, predominant verbless clauses give way to a sequence of *wayyiqtol* clauses, indicating that the account now changes its mode from describing a scenario to reporting action, before at last it moves on to direct speech after the second וַיֹּאמֶר (2:3:a).

The short section 1:28d–2:2 is one of the very few narrative parts in this unit, and paradoxically at the same time a retarding element, as the falling down and getting up delay the proceeding of the actual plot. On the level of content, the intermezzo 1:28d–2:2d shows how Ezekiel positions himself in

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147 Greenberg, *Ezekiel 1–20*, 53. He emphasizes that this "does not signify a reservation with respect to looks but with respect to substance."

148 Similarly for example Paul M. Joyce, "Ezekiel 40–42: The Earliest 'Heavenly Ascent' Narrative?," in *The Book of Ezekiel and its Influence*, ed. Henk Jan de Jonge and Johannes Tromp (Aldershot: Ashgate, 2007), 37.

149 In this view, Behrens, *Prophetische Visionsschilderungen*, 184 f. is formally speaking correct in drawing the line between visionary part and speech part between 1:28 and 2:1.

150 Tryggve N. D. Mettinger, *The Dethronement of Sabaoth: Studies in the Shem and Kabod Theologies*, trans. Frederick H. Cryer, ConBOT 18 (Lund: CWK Gleerup, 1982), 107; and Block, *Ezekiel 1–24*, 104 call the phrase a "colophon." In this sense, the term כְּבוֹד־יְהוָה would refer to the whole apparition, including throne, wheels, and living beings, whereas in other instances the meaning seems narrower.

front of his God. On a structural level, it contains prominent features of both vision (וָאֶרְאֶה וְהִנֵּה; 1:28de) and speech (מְדַּבֵּר ... וַיֹּאמֶר אֵלַי בֶּן־אָדָם 2:1a; וָאֶשְׁמַע 1:28 f; 2:2d). Thus it serves as bridge between the visionary part and the speech part; all the more as these are the only connections between 1:4–28c and 2:3–8. The first words of the "one talking" in 2:1b contain, characteristically for the genre, an imperative (עֲמֹד "stand!") whereas the second speech section begins in 2:3b with a participle construction (שׁוֹלֵחַ). This is an indication that without 2:1–2, the monologue in 2:3–8 would not be identifiable as the speech part of a vision account. The appearance of רוּחַ (2:2b) recalls both the beginning of the vision in 1:4b and the end of the literary unit (3:12a, 14a) and contributes therefore to its coherence.

2.4.4 Effects of the Expansion on 2:3–3:11

Altering the beginning of a text changes how it is perceived and interpreted. This is true even more if the new introduction has a significantly different tone or content than the original account. The redactor who authored and inserted 1:1, 3b–13, 22–28; 2:1–2; 3:12, 14abd certainly was conscious about the effects this would have on the call narrative, both formally and in terms of content.

Through the expansion, the first divine speech (2:3–8) acquires the formal function of being the speech part of the vision of the Glory, while the second divine speech (3:4–11) becomes the speech part of the scroll vision (2:9–3:3). The former chiastic structure (speech – vision – speech) was centred on the scroll episode as a miniature vision. Now it is – although apparently unaltered – broken up into two autonomous, though connected, vision accounts (1:4–2:8; 2:9–3:11). It is an effect of this redactional development that the limits between visionary and speech parts in both vision accounts are not clear cut (transition parts in 1:28d–2:2; 3:1–3). Moreover, the similarity of the two speeches has a more repetitious effect in the new composition because in the original narration the speeches surrounded the central piece and therefore mirrored each other; yet after the expansion they are arranged as parallel speeches of two distinct visions. The reader would expect two different messages and therefore perceives the repetition easily as disturbing.[151]

Most importantly, the focus of the text has shifted through the expansion from the vision of the scroll onto the apparition of the divine Glory. The impres-

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[151] Among the older commentaries, for example Alfred Bertholet calls it "eine unerträgliche Überlastung des Stiles." Bertholet and Galling, *Hesekiel,* 9.

sion this description inevitably makes on the reader distracts from the much shorter and simpler vision of the scroll. Now it is not any more the exact transmission of YHWH's words to rebellious Israel that dominates the call vision of Ezekiel but the demonstration of divine power and the apparition of the Glory of YHWH as such. This of course, has the ancillary effect of enhancing the authority of the prophet, the person as well as his message.

2.5 Effects of the Wheel Redaction (1:15–21)

Once the vision of the Glory had been included in Ezekiel's call narrative, the mysterious vision naturally inspired further speculation and therefore additional enrichment of the text. The many glosses in Ezek 1 are witness to this. The only identifiable redaction that is extended over several consecutive verses is that of the wheels (1:15–21).

 This paragraph is situated after the description of the living beings (1:5–13) and before the attention is drawn upwards toward the figure above the throne (1:22–28c). It is introduced by the section marker וָאֵרֶא וְהִנֵּה (1:15ab). The description of the living beings and that of the wheels follow the same pattern: general appearance (1:5–8, 15–16) – "they did not turn" (1:9, 17) – more specific features (1:10–11, 18) – coordinated movement (1:12, 19–21).[152] The verb נשא[153] introduces, almost unnoticed, a new dimension of motion as the complex of creatures and wheels now moves vertically as well as horizontally.

 The grammatical incoherencies increase in this section because additionally to the masculine suffixes referring to the feminine creatures, feminine suffixes are used with the masculine wheels. Moreover, the structure of the vision becomes less clear as, probably with the insertion of 1:15–21, the original beginning of 1:22 is corrupted.

 The wheel redaction therefore exacerbates the problems of Ezek 1. It also inserts a new aspect into the vision, an additional means of transport. The aim of this appears to be a further underscoring of the unlimited mobility of the Glory. It

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152 With regard to 1:20d, 21d, see the suggestion to translate the awkward רוּחַ הַחַיָּה as "the spirit of life" rather than "the spirit of the living creature" in Block, "Prophet of the Spirit," 36 f; Robson, *Word and Spirit*, 86–88. This would signify that the wheels, too, were alive.

153 נשא (to rise) infinitive forms referring to the living beings: 1:19b, 21c; finite forms referring to the wheels: 1:19b, 20c, 21c. Other verbs used in combination with the wheels: הלך (1:17ab, 19a, 20b, 21a); negated סבב (1:17b); עמד (1:21b).

inspired the title by which this vision would become famous: that of the heavenly throne chariot, the *merkābâ*.[154]

2.6 The Intention(s) of Ezek 1:1–3:15

From the diachronic analysis of Ezek 1:1–3:15 it has become clear that this text underwent considerable alteration regarding both its structure and its intention. The original call narrative mainly aims at legitimizing Ezekiel as an authentic messenger sent personally by YHWH. Indeed, particular emphasis is put on the fact that the prophet should "speak my words" (2:7a; 3:4d), *sine glossa*.[155] The account unites typical elements of prophetic call narratives[156] with elements recurring in Ezekiel's writings, such as the motif of Israel's rebelliousness or the physical performance of unusual symbolic actions by Ezekiel on YHWH's command.

The divine speeches also present the situation into which the newly installed prophet is sent to proclaim the words of YHWH. This situation is not at all promising as the words are of "laments, and mourning, and woe" (2:10), the people will not listen (3:7), and the best that can be hoped for is that Israel might recognize "that a prophet has been among them" (2:5). In all this, the original call narrative appears as an adequate introduction to the first part of Ezekiel's ministry, i.e. his proclamation of judgement in the years before the fall of Jerusalem in 587.

With the expansion of the call narrative through 1:1–2:2*; 3:12–14*, a new text is created; although most of the previous account remains unaltered, the focus and subject matter have changed. The exact transmission of YHWH's words to rebellious Israel is now, as it were, overshadowed by the apparition of YHWH's Glory. To be sure, this takes nothing away from the legitimatory function of the text; on the contrary, by provoking awe in the reader, it increases the authority of the prophet even further. If anything, it extends this authority from the message onto the person who received such an overwhelming revelation. What the vision of the Glory states, indirectly but in great detail, is that Ezekiel in fact has seen

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154 For a study about the afterlife of Ezek 1 in *merkābâ* mysticism and other, see e.g. David J. Halperin, *The Faces of the Chariot: Early Jewish Responses to Ezekiel's Vision*, TSAJ 16 (Tübingen: Mohr Siebeck, 1988) and Lieb, *Visionary Mode*, exploring both Jewish and Christian history.
155 For example Greenberg, *Ezekiel 1–20*, 77 f; Joyce, *Ezekiel*, 79.
156 As Zimmerli, *Ezechiel*, 83–85 underlines quite emphatically, the message of Ezekiel situates itself in continuity to Israel's history with YHWH.

the heavenly Glory of YHWH in all its splendour and that this was the source of his prophecies.[157]

In addition, the theophany of 1:4–28 is a demonstration of sheer divine majesty, transcendence, and holiness.[158] The intention of the enlarged call vision is in the first place to reassure the audience that YHWH really has unlimited authority over the cosmos – therefore, YHWH's words are truly reliable.

The addition of wheels (1:15–21) underlines in particular the aspect of mobility, already present in the motion of the living beings (1:9, 12) and in the very fact that the vision occurs in Babylonia. From this display of omnipresence and supremacy, the reader is invited to conclude that nothing is impossible for YHWH. Hence whatever Ezekiel announces, because it is YHWH's word, it will be realized.

In other words, while for the original call narrative it sufficed to point out that Ezekiel's message had its true origin in YHWH, the vision of the Glory obviously needs also to demonstrate that YHWH is in fact great and powerful and not restricted by any limitation. Jerusalem's defeat is not YHWH's defeat; YHWH's supremacy is unbroken and independent from the temple and the holy land. With this overture, two key issues of the book of Ezekiel are presented to the reader: the question of God's presence, and the absolute theocentricity[159] that will become apparent as the root of both the announcement of doom and that of hope.

2.7 The "Redactional Vision Account" Ezek 3:22–27

At this point, also the text units following 3:15 need to be briefly considered, as especially 3:22–27 will play a part in the further course of this study.[160]

The continuation of Ezek 3 is rather enigmatic, and often thought to be a secondary composition.[161] Verse 3:16 takes up the "seven days" from 3:15, and opens

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157 While the vision is reluctant to affirm directly that the prophet has seen YHWH, it conveys precisely this (see Behrens, *Prophetische Visionsschilderungen*, 190; also 206–209).

158 The connection of "glory" with "holiness" is made in particular by Jo Bailey Wells, *God's Holy People: A Theme in Biblical Theology*, JSOTSup 305 (Sheffield: Sheffield Academic, 2000), 161 f.

159 Thomas Renz, *The Rhetorical Function of the Book of Ezekiel*, VTSup 76 (Leiden: Brill, 1999), 63 f. 132–141.

160 The text of 3:22–27 (without text-critical notes) can be found in Appendix A.

161 A short summary of the reasons thereof is offered e.g. by Odell, *Ezekiel*, 48 (sidebar).

a new unit by use of וַיְהִי + relative date + word-event formula.[162] The divine speech that follows deals with the prophet's appointment as a watchman (3:17–21), and it appears like a compilation of 33:7–9 and 18:24–26.[163] However, to examine the relationship between those three texts and the function of 3:16–21 would require a separate investigation. It is the section immediately afterwards, 3:22–27, that is interesting with regard to our topic, due to its pseudo-visionary character and its allusions both to 1:1–2:2*; 3:12–14* and to the call vision 2:3–3:15*.

At first, this text appears like another vision account as it is introduced, like 1:1–3:15, by the hand of YHWH coming upon the prophet (3:22, cf. 1:3; 3:14). But what follows is, at least formally, not a prophetic vision account because the genre typical verb ראה does not occur[164] (in general, the visual aspect is not very prominent). Although הִנֵּה is used (3:23c) it does not introduce a verbless clause but a participial one. The first, narrative, part of the unit (3:22a–24b) is therefore not a proper visionary part; it rather appears like an accumulation of quotes from 1:1–3:15: "Glory of YHWH" (1:28c; 3:12c; 3:23c) – "by the river Chebar" (1:1b, [3a]; 3:15a; 3:23d) – "I fell on my face" (1:28e; 3:23e) – "a spirit came into me and it set me on my feet" (2:2ac; 3:24ab) – speech introductions with both דבר and אמר (2:1ac; 3:24cd; cf. 3:10–11).[165] Over and above these allusions, 3:23cd makes it unmistakeably clear: the apparition was "like I had seen by the river Chebar."

The subsequent speech (3:24c–27g) is reminiscent in the same way of the divine speeches in the call vision (2:3–3:11*), through the twofold כִּי בֵּית מְרִי הֵמָּה in 3:26d, 27g, the *pars-pro-toto* usage of the messenger formula (3:27cd, as in 2:4cd; 3:11de), and the recurrence of "hear" versus "desist" (3:27, cf. 2:5, 7; 3:11). However, 3:24c–27 g differs significantly from 2:3–3:11 in its content. Instead of being commanded to speak, the prophet is sent back to his house where he is to be bound and silenced. The commissioning he received only a week before thus seems to be rendered impossible, almost revoked, by the very word of YHWH.

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162 Contra the proposal that Ezek 1:1–5:17 is one single unit, by Odell, "You Are What You Eat," 229–234. Her statement, "That we are dealing with a single composition is evident in the lack of any clear introductory formulas establishing the beginning of 3:16–5:17" (p. 230) is not entirely true.

163 For example, Eichrodt, *Ezekiel*, 75; Zimmerli, *Ezechiel*, 86–92. For a contrary view, see Greenberg, *Ezekiel 1–20*, 90–93.

164 Only in 3:23d, where רָאִיתִי is used in a retrospective sense (equivalent to pluperfect in English). Behrens, *Prophetische Visionsschilderungen*, 205 f. does not consider 3:22–27 as a vision report but notices that the repetitions have a summarizing effect for Ezek 1–3 while at the same time connecting them to Ezek 4–5.

165 Once the redactional character of 3:22–27 is established, the list of copied elements can be extended to other vision accounts as well (refer to Chap. 6.6.2.1).

The important aspect for the redaction history of the vision accounts in Ezekiel is that the visionary section 3:22–27 utilizes material of 1:1–3:15 – mainly of 2:3–3:15* but also of 1:1–2:2* – to an extent that it almost certainly was written after the expansion of the call vision through the vision of the Glory; for without knowledge of 1:1–2:2*, the shorter vision would not be intelligible.[166] Ezek 3:22–27 uses this material to create the appearance of a vision account by evoking some of its key features, in particular of its beginning and ending. In addition, it explicitly refers back to 1:1–3:15.

However, 3:24c–27 g does add its own specific facet (the binding and muteness of Ezekiel); thus this part may contain older, perhaps even authentic, material.[167]

The technique of copying key phrases is applied by the redactor for a purpose, which differs notably from that of 1:1–3:15. The reference to the prophet's inability to speak points forward to 24:26f and especially to 33:22, while his binding relates to the sign acts in Ezek 4 (particularly 4:4–8). In fact, the speech beginning in 3:24 extends without interruption until 4:12, since a fresh introduction occurs no earlier than in 4:13. The larger text unit finishes only in 5:4. Additionally, through catchwords like "Glory of YHWH" or "hand of YHWH" this passage is incorporated in the network of visions that, in the present text, runs from Ezek 1 through Ezek 8–11 and 40–48. In this view, 3:22–27 would seem to originate from an editorial concern for the cohesion of the book;[168] as a consequence, it is estimated at a rather late point in the redactional development. This would explain the section's tensions with its environment, even though Ezekiel's forced silence still calls for interpretation.[169] As will become more evident in

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[166] I do not agree with the proposal of reversing this relationship (Klein, *Schriftauslegung*, 392 f.).

[167] This is argued e.g. by Garscha, *Studien*, 245, 251. He attributes 3:22–24 to the same author as 1:4–2:2* while he considers 3:25–27 to be part of the older call narrative (p. 248). Similarly, Schöpflin, *Theologie als Biographie*, 170 sees in 3:24c–27 the original continuation of 1:3b–3:11. In my opinion, while it is possible that 3:24def, 25c–27 was part of the original call narrative, different authors should be assumed for 1:4–2:2* and 3:22–24 (or –27).

[168] Michael Fishbane, "Sin and Judgment in the Prophecies of Ezekiel," *Int* 38 (1984): 132 f. Odell, "You Are What You Eat," 231 refers to these connections as part of her argument for a single text unit 1:1–5:17; she does not consider that they are typical phrases for visions in Ezekiel and link only 1:1–2:2 and 3:22–27.

[169] A popular redaction-critical explanation is that the redactor moved material that originally belonged to the time of the siege of Jerusalem, or at any rate around 587, to the beginning of the book in order to emphasize its importance; e.g. Zimmerli, *Ezechiel*, 109–111; also Vogt, *Untersuchungen*, 33–35, 92–95. For an overview of various opinions and arguments, see Kathleen M. Rochester, *Prophetic Ministry in Jeremiah and Ezekiel*, CBET 65 (Leuven: Peeters, 2012), 49–61; Poser, *Trauma-Literatur*, 35–50.

Part II,[170] the restrictions placed on the prophet in 3:24–27 remove the last bit of his autonomy, as even his ability to speak will now be limited to the repetition of YHWH's words.[171]

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170 See Section 7.2.3.
171 Similar interpretations are suggested by Robert R. Wilson, "An Interpretation of Ezekiel's Dumbness," *VT* 22 (1972): 91–104; Davis, *Swallowing the Scroll*, 48–58; Renz, *Rhetorical Function*, 65; Schöpflin, *Theologie als Biographie*, 173–179; Konkel, "Prophet ohne Eigenschaften," 230–234. With a comparable outcome, Pohlmann, *Hesekiel 1–19*, 77 sets Ezek 3:26 in parallel to Jer 7:16; 11:14; 14:11 where Jeremiah is forbidden to intercede for the people.

3 Ezekiel 8–11

Ezekiel's first temple vision (Ezek 8–11) is framed and confined symmetrically by an exposition (8:1–4) and a conclusion (11:22–25). In 8:1a the beginning of a new unit is indicated, as it was in 1:1, by וַיְהִי + date. In 11:24, a change in subject, object, and place indicates the imminent end of the unit. It then concludes with a summarizing *x-qatal* clause (11:25b), while in 12:1 the word-event formula designates the opening of a new section.

3.1 Textual Criticism

Though not as numerous as in Ezek 1, the textual variants in Chapters 8–11 are many, and in some cases they indicate a long term growth or development of the text. Once again, the Septuagint generally offers a shorter reading; yet this is not always to be preferred. A large Qumran fragment (4Q73), which includes most of Ezek 10:6–11:10,[1] is fundamentally in agreement with the MT. Without being exhaustive, some instances shall be considered in the following; especially those, which either concern a larger amount of text (i.e. a whole verse or sentence) or whose decision might influence further interpretation. The Hebrew text that will be the basis for the following analysis, with verse segmentation and an English translation, can be consulted in Appendix B. Analogous to the previous chapter, wherever divergent readings of the MT and the versions are equally reasonable, the MT shall be kept, indicating the divergent reading either, where parts of the MT are omitted, through ( ) or through footnotes.

3.1.1 Text-critical Emendations of the MT

In some cases, the MT seems to have undergone changes while other versions better preserved the original reading. On such occasions, the MT has been amended.[2]

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1 Fragment I and Fragment II of "Manuscript a (4Q Ez a)" in Lust, "Ezekiel Manuscripts in Qumran," 96–98. Moreover, Ezek 9:4 is quoted in the *Covenant of Damascus* scroll, CD 19,11–12 (ibid., 92).
2 The resulting text is accessible in Appendix B. As for 1:1–3:15, emendations are indicated by < > and the MT is given in footnote. Round brackets ( ) indicate omission by LXX.

The first of these instances occurs in 8:2b. While the MT reads וְהִנֵּה דְמוּת כְּמַרְאֵה־אֵשׁ, LXX has καὶ ἰδοὺ ὁμοίωμα ἀνδρός. This means that in the Hebrew *Vorlage*, either of LXX or of MT, a misspelling has occurred of אִישׁ instead of אֵשׁ or vice versa – or else the change was motivated by theological reasoning, for example intended to avoid what seems the description of God as a human figure. Due to the parallel verse 1:26 (where however the term is אָדָם) and the following description in 8:2cd with its partition between "above" and "below his loins," the reading preserved in LXX is more probably original.[3]

In 8:3d, הַפְּנִימִית (the inner) is not represented in LXX[B]. Because of its feminine form, the expression cannot refer to masculine שַׁעַר.[4] The assumption that הַפְּנִימִית is an abbreviation for "the inner court," though adopted by many modern translations,[5] has no parallels in the Old Testament and would moreover change significantly the itinerary of the prophet in Chapter 8. Perhaps originally there was a masculine form (without the last ת), meaning the "inner" (i.e. south) entrance of the gate complex;[6] or else Zimmerli is right to follow the LXX in leaving it out altogether. In the appendix, the latter option is taken.

The number of men in the temple court in 8:16b is given by MT as כְּעֶשְׂרִים וַחֲמִשָּׁה (about 25). This however could be an assimilation to 11:1, given that LXX counts only twenty men. Eichrodt remarks, "This is meant to be a rough estimate of the number present, so twenty-five is as improbable as estimating the weight of a stone at 5½ lb."[7] Although the number twenty-five plays a significant role for example in Ezek 40–42, the "round" number of LXX is preferred in this case.

In 9:7ef, the MT vocalization of the verbal forms as *w*ᵉ*qatal* (וְיָצְאוּ וְהִכּוּ בָעִיר) seems inappropriate. LXX[B] renders 9:7def ἐκπορευόμενοι καὶ κόπτετε, thus translating them as imperatives while acknowledging only one of the two forms of יצא. The Peshitta also interprets these phrases as imperatives. This corresponds to the consonants of the Hebrew text without 9:7e, which might be a gloss or a misspell-

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3 With Cooke, *Ezekiel*, 89 f.100; Wevers, *Ezekiel*, 79; Zimmerli, *Ezechiel*, 191; Allen, *Ezekiel 1–19*, 118; Joyce, *Ezekiel*, 97 f; and even Greenberg, *Ezekiel 1–20*, 166. See however the opposite view by Jill Middlemas, "Transformation of the Image," in *Transforming Visions: Transformations of Text, Tradition, and Theology in Ezekiel*, ed. William A. Tooman and Michael A. Lyons, PrTMS 127 (Eugene: Pickwick, 2010), 130 f.

4 Zimmerli, *Ezechiel*, 191 f.

5 For example RSV, NKJV, NASB, NIV, NRSV, and ESV, as well as the *Elberfelder Bibel* (revised and unrevised editions). Also Greenberg, *Ezekiel 1–20*, 164, 168 and Joyce, *Ezekiel*, 98 seem to follow this emendation without realizing it as such.

6 Vogt, *Untersuchungen*, 43.

7 Eichrodt, *Ezekiel*, 108; see also Cooke, *Ezekiel*, 99; Wevers, *Ezekiel*, 82.

ing. Modern commentators (but not translations) usually adopt the imperative reading.[8]

The entire verse 10:14 ("And four faces for each: the first face was the cherub face, and the second face a human face, and the third a lion face, and the fourth an eagle face") is omitted by LXX[B]. Although attested by Qumran fragment 4Q73,[9] this verse shows all the signs of a gloss. Not only does it interrupt its context rather crudely, but it also disagrees with 1:10, of which it is a duplicate, in a way that is singular within Ezek 10. Against the overall tendency of harmonizing Ezek 1 and 10, verse 10:14 is a free paraphrase that even contrasts its original. Be it on text-critical or on redaction-critical grounds, the most convincing conclusion is that 10:14 is a gloss.[10]

Finally, some LXX manuscripts partly or entirely lack 11:11–12. Here it is necessary to discern: for 11:11a–12b, this omission can be explained by parablepsis from v. 10d to the identical v. 11b, in which case the MT would have preserved the original reading.[11] The following 11:12c−e$_2$ however is missing in older manuscripts of LXX and seems moreover to be copied from 5:7. On the grounds of external and internal criteria, only 11:12c-e$_2$ is therefore considered as a scribal addition.[12]

3.1.2 Particular Problems

In addition, there are five instances of textual disagreements that need special attention due to their greater complexity. Three of these are closely related to redaction-critical issues and will be taken up again in the relevant section.

The first of these is the absence of 8:7bc in LXX[B], which also has no equivalent for the two occurrences of בקיר in 8:8. Wevers prefers LXX's *lectio brevior* over the MT; Zimmerli agrees for 8:7 yet wonders if the omission of בקיר may not be due to

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8 Cooke, *Ezekiel*, 110; Zimmerli, *Ezechiel*, 197. Also Greenberg, *Ezekiel 1–20*, 178 believes there was originally an imperative, and observes that the MT violates unity of place.

9 Lust, "Ezekiel Manuscripts in Qumran," 97.

10 With Zimmerli, *Ezechiel*, 199, 239 f; David J. Halperin, "The Exegetical Character of Ezek 10:9–17," *VT* 26 (1976): 138 f; Fuhs, *Ezechiel*, 58; Allen, *Ezekiel 1–19*, 125 f. For a (not convincing) defence of 10:14, see Meindert Dijkstra, "The Glosses in Ezekiel Reconsidered: Aspects of Textual Transmission in Ezekiel 10," in *Ezekiel and His Book: Textual and Literary Criticism and Their Interrelation*, ed. Johan Lust, BETL 74 (Leuven: Peeters, 1986), 72–74. On the relationship between Ezek 1 and 10 see below, 6.4.1.

11 Wevers, *Ezekiel*, 95; Allen, *Ezekiel 1–19*, 128.

12 Wevers, *Ezekiel*, 95; Allen, *Ezekiel 1–19*, 128; also Zimmerli, *Ezechiel*, 200. Zimmerli questions as well the authenticity of 11:11a–12b.

the translator not understanding this uncommon word.[13] The relationship of 8:7 and 8:8 is unclear; for it seems contradictory to dig through the wall after finding a hole in it. If one does not want to explain this simply with the "non-rational, dreamlike experience of the prophet,"[14] the contradiction and the textual problems seem to indicate that the text has undergone some development before reaching its present shape.[15] At least 8:7bc are almost certainly a later gloss.

In this context, 8:8 shall be discussed now although the verse is accounted for by all versions; the issue, therefore, is one of redaction criticism. Even when disregarding 8:7bc, the complicated description in 8:7–8 stands out from the precise structure that dominates the chapter.[16] For instance, the report of the second abomination (8:7–13) is much longer than all others (nine verses!). Most striking is that הִנֵּה, otherwise in 8:5–18 always used to introduce the sight of a new abomination (8:5d, 10c, 14c, 16b), indicates in 8:8d merely the discovery of an entrance. This is strange at any rate: since the prophet has dug through the wall himself (8:8c), the surprise expressed by הִנֵּה cannot be very great. Rather, 8:8d appears to have the main function to repeat the catchword פֶּתַח from 8:7a, in order to enable a neat continuation of the narrative.[17] Therefore, 8:8 is regarded as secondary on redaction-critical grounds, in addition to 8:7bc, though the two glosses came into the text at different times.

At the end of the chapter, LXX omits 8:18de. This is accepted by many commentators who see in this sentence either a doublet to 9:1 or an insertion inspired by Jeremiah.[18] Yet although 8:18d and 9:1a look almost identical, their meaning differs significantly, as in one case it is the people who are said to cry to YHWH, while in the other it is YHWH shouting at the prophet. The otherwise pointless use of קרא בְאָזְנַי in 9:1a can best be explained as a deliberate repetition from 8:18d, in order to "glue" the two main parts of the vision together.[19] It is assumed that this repetition led to parablepsis and consequently to the omission of 8:18de in LXX.

Another textual problem occurs in the subsequent chapters. In three instances (9:3a₁; 10:2c, 4a), the MT uses the singular "cherub," while LXX, S, V read all throughout the plural, "cherubim." Cooke sees in the reading of the ver-

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13 Wevers, *Ezekiel*, 81; Zimmerli, *Ezechiel*, 193.

14 Tuell, *Ezekiel*, 46; as similarly most authors using a synchronic approach.

15 In defence of the MT, see however Allen, *Ezekiel 1–19*, 120.

16 Refer to Section 3.3.2, Table 4.

17 According to the *Prinzip der Wiederaufnahme*. Zimmerli, *Ezechiel*, 215 f.

18 For example Cooke, *Ezekiel*, 100; Zimmerli, *Ezechiel*, 195; and Wevers, *Ezekiel*, 83.

19 Similarly Greenberg, *Ezekiel 1–20*, 175; Allen, *Ezekiel 1–19*, 122.

sions "an accommodation to Gk. and Lat. idiom"[20] – yet it remains obscure in what sense Greek or Latin would require the plural of this term, which is in any case foreign to these languages. By contrast, for Greenberg the "MT *krwb* is an error by haplography."[21] Considering the noticeable tendency toward assimilation in Ezek 10, in my opinion, Dijkstra's suspicion that the homogenous plural is the result of a "process of harmonization"[22] has more credibility. The difference between "cherub" and "cherubim" in MT, in any case the *lectio difficilior*, may reveal different ideas of what is actually meant, and thus be a clue to distinguish redactional stages. Still, the verification of this has to wait until Section 3.2.3.

In 10:7, textual and redactional issues are again closely related. In MT, 10:7a has an explicit subject: הַכְּרוּב. Since LXX omits this word, the verb ἐξέτεινεν has no explicit subject, i.e. in LXX the man in linen fetches the coals out of the fire himself, whereas in the MT the cherub gives them to him. The LXX reading not only obeys more exactly the command given in 10:2 but, as will be demonstrated later, the living cherub inside the temple differs from the main cherubim concepts in Ezek 10.[23] For these reasons, the cherub in MT is likely to be a gloss, perhaps inspired by Isa 6:6, or inserted out of respect for the holiness of the place.[24] In any case, 10:7d "and he gave it into the hands of the one dressed in linen" does not make sense without a subject that is different from the man in linen. Hence either one opts for the MT reading, or, as a consequence, has to proceed to redaction criticism and consider 10:7de as a prior insertion that needed to be clarified by the introduction of the cherub in 10:7a. In that case, LXX would reflect an intermediate stage of redaction, and MT the final stage.[25] The directional phrase מִבֵּינוֹת לַכְּרוּבִים in 10:7a, the only one of its kind not represented by LXX, is most probably a gloss.

Finally, 10:19d MT contains a third-person masculine *singular* verb (וַיַּעֲמֹד) whilst LXX reads καὶ ἔστησαν, i.e. the same verb in third person *plural*. As a result, in LXX the verb refers to the cherubim (10:19a), whereas in MT the only possible subject is the Glory of YHWH, last mentioned in 10:18a. This observation is, once again, not to be resolved by textual criticism alone but only with the help of redaction criticism. It will become evident that the MT has, in this case, conserved the original reading.[26]

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20 Cooke, *Ezekiel,* 119.

21 Greenberg, *Ezekiel 1–20,* 191.

22 Dijkstra, "Glosses," 66 f.

23 Refer to 3.2.3 below.

24 Zimmerli, *Ezechiel,* 198; Cooke, *Ezekiel*, 115, respectively.

25 Dijkstra, "Glosses," 68 f. On 10:7a, see also Wood, *Of Wings and Wheels*, 127 f., 131.

26 Refer to 3.2.6 below; as well as Zimmerli, *Ezechiel,* 199, 204.

3.2 Redaction Criticism of Ezek 8–11

In addition to the text-critical issues, the four chapters composing the great vision complex Ezek 8–11 give the impression, even at first reading, that editorial work has taken place: too strong are the tensions and too disparate the material woven into the visionary framework, which provides only a "loose unity"[27].

This impression needs now to be reinforced by redaction-critical observations. It appears useful for the argumentation to begin by looking at the most obvious insertion(s) in Ezek 11, and then proceed to examine the tension between total and partial judgement in Ezek 9. The most complex issue, the various redactions that shaped Ezek 10 in particular, will be discussed last and in several steps, according to three significant features: the cherubim, the wheels, and the Glory of YHWH. The sum of these redaction-critical considerations will lead to a reconstructed "original temple vision account" in distinction of several redactional layers.

3.2.1 The Disputation Words in 11:1–21

The most apparent redaction, which is at the same time the one involving the largest portion of text, concerns the bulk of Ezek 11. It is in fact widely accepted that 11:1–21 are not originally part of the vision account.[28] Even the genre *prophetic vision account* is mostly abandoned. Only 11:1 and 11:13 evoke the visionary situation; what is framed by these verses knows little of vision. Rather, in 11:1–13, 14–21 two disputation words can be identified.[29]

3.2.1.1 The Cauldron Word (11:1–13)
There are several points of tension between 11:1–13 and Ezek 8–10. In the first place: despite the ongoing execution of Jerusalem's population, in 11:1 twenty-five men are undisturbedly gathered at the east gate, noticing neither the slaugh-

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27 Hals, *Ezekiel*, 47. It is therefore no accident that exactly on these chapters the holistic interpretation by Greenberg has met its toughest criticism and perhaps reached its limits; see Hossfeld, "Tempelvision Ez 8–11," 151–165; Hossfeld, "Probleme," 266–277.
28 See for example Zimmerli, *Ezechiel*, 202; Wevers, *Ezekiel*, 92, 95; Allen, *Ezekiel 1–19*, 131; Joyce, *Ezekiel*, 108 f. In opposition to the majority, Pohlmann, *Hesekiel 1–19*, 29 f., 128–137, 158–165 considers "11,1–13*" to be the oldest part of Ezek 8–11. This hypothesis appears to follow more from his postulated "*gola-orientierten Redaktion*" than from concrete text observations.
29 Refer to the structural analysis in section 3.5.1.

tering around them nor the Glory of YHWH passing through precisely this gate. According to the divine instructions in 9:5–7,[30] these men should not have been left alive, as in 11:2 they are explicitly qualified as not innocent. Moreover, the transportation by spirit (11:1) does not fit in the context since thus far this feature was needed only for the transport between Tel Abib and Jerusalem but not for moving around just within the temple area.[31] Finally, the threat of judgement as a future event "at the border of Israel" (11:10b, 11c) becomes almost meaningless in the light of a simultaneous judgement happening *within* the city as depicted in Chapter 9. For these reasons,[32] it can be concluded that 11:1–13 was redactionally inserted in its present context.

Even within itself, 11:1–13 does not give the impression of unity. The twenty-five men with Pelatiah (11:1) do not play any role within the divine speech, which is addressed to the House of Israel (5e); and Pelatiah's death in the city (13ab) does not correspond to the punishment predicted, in the preceding verses, "at the border of Israel" (10b, 11c). This suggests that the framing of the speech in 11:1, 13 was not originally part of the unit.[33] In addition, especially 11:1d–2b contain terminology that is atypical of Ezekiel: שָׂרֵי הָעָם (1d) is a postexilic term (recurring thirt-five times in Chronicles, but only here in Ezekiel); also יעץ/עֵצַת and the expression חשׁב אָוֶן (all 2b) occur only here in Ezekiel.[34] The remainder of 11:1 is a combination of 8:3 (transport by spirit to a gate) with the location from 10:19 (east gate) and reminiscences to 8:11, 16 (Jaazaniah "among them"; group of men "at the entrance").[35] Analogously, the prophet's cry in 11:13c–f appears to be an intentional duplicate of 9:8. Hence it would seem that 11:1–2, 13 replicate phrases from the surrounding vision account and, where formulated freely, employ a vocabu-

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30 This is valid for both the original and the redacted version of Ezek 9 (see below 3.2.2) because the men in question are clearly defined as guilty.

31 Compare 8:3cd; 11:24ab (similarly 3:12, 14; 37:1) with 8:5a, 7a, 14a, 16a.

32 On these and further observations suggesting the secondary character of 11:1–13 in its present position, see also Hossfeld, "Tempelvision Ez 8–11," 153 f.

33 Already Fohrer and Galling, *Ezechiel*, 58 see in 11:13, and in the names Pelatiah and Jaazaniah in 11:1, later additions.

34 Hossfeld, "Tempelvision Ez 8–11," 154 f. argues on such terminological grounds that the entire unit was written by disciples of the prophet. Yet many other expressions in it are rather typical – like the very term חָלָל that Hossfeld calls "*verräterisch*" (p. 154) although it occurs 71 times in Ezekiel but only 20 times in Chronicles. Other examples of Ezekielian expressions are עשׂה שְׁפָטִים (11:9c; nine times in Ezek of only twelve times in the OT) and חֶרֶב אָבִיא עַל (11:8b; eight times in Ezek; in Lev 26:25; similarly in Jer 42:17; 49:37). The *verräterischen* termini are concentrated only in 11:1d–2b. Contra Hossfeld, see Ohnesorge, *Jahwe gestaltet,* 53 f. notes 206 and 208.

35 Refer to 3.5.2; also Greenberg, *Ezekiel 1–20,* 194.

lary unfamiliar to Ezekiel. None of this is noticeable within 11:3–12, except for 11:5ab, which resonates 8:1d and the speech introductions in Ezek 8.[36]

Now, it is precisely 11:1–2, 5a, 13 that – secondarily – give the disputation word the appearance of a vision and create the connection to the visionary context. Since the redactor did not apply as much effort in maintaining a strict logical sequence of events, he caused the tensions we noted above. From the sum of these observations it can be concluded that 11:1–2, 5ab, 13 are not part of the original version of 11:1–13.[37]

Hence the initially independent[38] disputation word consisted of the quoted caldron word (11:3) followed by 11:4, 5c–12. The original introduction – perhaps similar to 12:26–28 and 33:23–24? – would have been altered or substituted in the redaction process by the present frame of 11:1–2, 13.[39] The core unit 11:3–4, 5c–12 might be rather old, while the combination with 11:14–21 and the inclusion into Ezek 8–11 are the work of a later redaction.[40]

3.2.1.2 The Word for the Exiles (11:14–21)

The ensuing passage 11:14–21, framed by word-event formula (11:14) and prophetic utterance formula (11:21c), abandons the visionary context altogether. Already for this formal reason it cannot belong to the original account. This "message without vision or action," as Zimmerli calls it,[41] contains also a noticeable shift with regard to the content of the prophetic words as it holds promises of deliverance for the *golah*. The theme of a tension between the exiles and the population left behind in the land is new and has not played any role whatsoever until this point. The contested statement by the non-exiled remnant (11:15c "far away they went from YHWH"), which supposes YHWH's presence in Judah, somewhat contradicts the equally contested quotation of the same population in 8:12 and

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36 On the peculiarity of v. 5a, see also Zimmerli, *Ezechiel*, 244; Karin Schöpflin, "The Destructive and Creative Word of the Prophet in the Book of Ezekiel," in *Stimulation from Leiden: Collected Communications to the XVIIIth Congress of IOSOT, Leiden 2004*, ed. Hermann Michael Niemann and Matthias Augustin, BEATAJ 54 (Frankfurt a. M.: P. Lang, 2006), 114.

37 Contra Ohnesorge, *Jahwe gestaltet,* 53 note 206; with Schöpflin, "Destructive and Creative," 115.

38 So Vogt, *Untersuchungen*, 49; Ohnesorge, *Jahwe gestaltet*, 52–55; Allen, *Ezekiel 1–19*, 133. By contrast, Zimmerli, *Ezechiel*, 241 f; and Behrens, *Prophetische Visionsschilderungen*, 241–243 suggest that 11:1–13 was written as an expansion directly for its present context.

39 See the analysis by Ohnesorge, *Jahwe gestaltet*, 50–55.

40 For a full discussion, refer to Chap. 6.2.3.

41 Zimmerli, *Ezekiel*, 1, 260. German original: Zimmerli, *Ezechiel*, 247.

9:9 "YHWH has abandoned the land."[42] It certainly does not fit well within the background of immediate judgement and YHWH's abandonment of Jerusalem as narrated in Ezek 8–10, nor with 11:3–4, 5c–12. Therefore, its genre and its content prove that the unit 11:14–21 is secondary to its context.

Within the disputation word, there are additional signs of redaction; most notably the use of verbal forms in the second person plural in 11:17c–f, 19b[43] and perhaps also the double messenger formula 11:16ab, 17ab.[44] At least 11:17, 19–20 have a parallel in 36:24–28, though the direction of this dependency is disputed.[45] Often, 11:19–21 is seen as a (series of) later insertion(s); consequently the original disputation word would have consisted only of 11:14–16.[46] However, scholars disagree on the matter.[47] As the evidence is not sufficient to reach a final decision, the issue must be left unresolved here.

Probably 11:14–21 had already its present form, or almost,[48] when it was combined with 11:1–13 and inserted in the temple vision. In its present position, 11:14–21 becomes an answer to Ezekiel's cry (11:13)[49] as well as a response to the divine abandonment of Jerusalem and the temple (11:16e).

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42 So Hossfeld, "Tempelvision Ez 8–11," 155; Allen, *Ezekiel 1–19*, 131.

43 Zimmerli, *Ezechiel*, 249, 251; and Ohnesorge, *Jahwe gestaltet*, 7–11 see in this a sign of redaction. Behrens, *Prophetische Visionsschilderungen*, 246 f. argues instead for the unity of 11:14–21, practically assuming that material from Chap. 36 has been adapted inconsequently.

44 Without resorting to redaction criticism, this can also be explained by the two points of the saying 11:15cd to which two distinct answers are given, with v. 16 referring to v. 15c (רחק) and vv. 17–18 to v. 15d (נתן). Behrens, *Prophetische Visionsschilderungen*, 244 note 129.

45 Eichrodt, *Ezekiel*, 111; Lang, *Ezechiel*, 25; Behrens, *Prophetische Visionsschilderungen*, 246–248. assume that 11:17–20 draws on 36:24–28. On the contrary, recent scholarship mainly sees the second half of Ezek 36 as a late redactional product because it is lacking in the oldest Greek manuscript Papyrus 967 (see Chap. 4.1 below); thus it is 36:26–27 that is dependent on 11:19–20. See Johan Lust, "Ezekiel 36–40 in the Oldest Greek Manuscript," *CBQ* 43 (1981); Klein, *Schriftauslegung*, 94–96; Ingrid E. Lilly, *Two Books of Ezekiel: Papyrus 967 and the Masoretic Text as Variant Literary Editions*, VTSup 150 (Leiden: Brill, 2012), 201–205.

46 So for example Eichrodt, *Ezekiel*, 111; Hossfeld, "Tempelvision Ez 8–11," 155; Ohnesorge, *Jahwe gestaltet*, 11; Klein, *Schriftauslegung*, 91–94. However, its integrity, except for v. 21, is asserted by Allen, *Ezekiel 1–19*, 131–132; Behrens, *Prophetische Visionsschilderungen*, 246–249.

47 For a short overview in addition to the positions mentioned in the previous footnote, see e.g. Krüger, *Geschichtskonzepte*, 319 f. According to Krüger, 11:14–20 is altogether a redactional product of what he calls "*älteres EB*," die older edition of the book of Ezekiel (ibid., 320–323).

48 Ohnesorge, *Jahwe gestaltet*, 56 f. thinks that only v. 21 is dependent on the context of Ezek 8–11 and therefore added later than or simultaneously to the insertion.

49 On the responsive character of 11:14–21, see Zimmerli, *Ezechiel*, 241; Greenberg, *Ezekiel 1–20*, 193 f.

In summary: two initially independent oracles were joined by redaction and inserted into the account of the first temple vision[50] via 11:1–2, 5a. The connection between the two disputation words is achieved through 11:13, a verse that is visibly formulated in view of 9:8. For this reason, the expansion of 11:3–12* into 11:1–13, its combination with 11:14–21, and their incorporation in the greater vision complex occurred in all likelihood simultaneously and by the hand of the same redactor.[51]

3.2.2 The Partial Judgement in Ezek 9

Certainly 8:8 and 11:1–21 are not the only secondary passages in Ezek 8–11. Another tension that indicates redaction is the oscillation between total judgement and partial judgement in Ezek 9. While 8:18 and 9:5b–6a announce judgement without mercy for anyone (explicitly not even for little children), in 9:4bc and 9:6bc some people's lives are to be spared. Yet this surviving remainder is not mentioned any further; in fact, its existence would contradict Ezekiel's desperate question "are you destroying the *entire remnant* (כָּל־שְׁאֵרִית) of Israel ...?" (9:8f). Moreover, the double function of the man in linen, first as a scribe marking the innocent (9:2e, 3d, 4, 11b) and then as priestly arsonist throwing fire over the city (10:2, 6–7), appears awkward; especially because he is characterized as scribe only in Chapter 9 but not in Chapter 10, whereas his portrayal as a priestly figure (dressed in linen) is constant. These observations suggest the existence of two layers in the present text.[52] It appears more probable that the view of a total judgement has later been mitigated by the notion of individual justice than that a partial judgement was extended to general execution. In this case, the marking of the innocent in order to spare them, and therefore the role of the man in linen as a scribe and all references related to this – namely 9:2e, 3cd, 4, 6b₁cb₂, 11 and the direction אַחֲרָיו in 9:5b – represent a later redactional level.

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50 Ohnesorge, *Jahwe gestaltet,* 48 f., 55–57.

51 Although Ohnesorge recognizes that v. 13 links both words *and* that it is modelled on 9:8, he does not draw the consequence that there never was a "*Phase der Selbständigkeit von 11,1–21.*" Ibid., 56, cf. 48 f., 66–68.

52 Though many commentators observe the tensions, to my knowledge the first to draw this consequence was Vogt, *Untersuchungen*, 46–48. It is adopted by Hossfeld, "Tempelvision Ez 8–11," 159 f. and criticised by Pohlmann, *Hesekiel 1–19*, 143 f; and Renz, *Rhetorical Function*, 185–188. When Krüger, *Geschichtskonzepte*, 390 f. tries to see the reason for the judgement in the liberating of those who are suffering because of the situation in Jerusalem, he fails to see Ezek 9 in its context of Chaps 8–11* where the judgement is clearly motivated in different terms.

Given that such selectiveness was certainly not corresponding with the actual events of 587 – war, siege, and the burning of a city always hit innocent and guilty alike – this change must have occurred at some temporal distance. The tendency of moderating words of judgement seems almost postexilic; but the interest in individual justice[53] is found elsewhere in the book of Ezekiel. In brief, it is not possible to date the partial judgement revision.

On the other hand, the lack of a report on the killing (by the six men) and on the scattering of fire (by the man in linen) does not necessarily point toward the omission of material[54] since it is explicable as a means of maintaining perspective and unity of place: like a drama, the vision account is situated exclusively in the temple area. What happens outside, for instance in the city, can be presumed but not observed by the first-person narrator; hence it is not explicitly reported. It may moreover be argued that the focus of the vision is not on human suffering provoked by the divine punishment but rather on human sin and its consequences.[55] Therefore a description of the disaster is not necessary.

The redactional layers determined up to this point concern Chapter 9 (the transformation from total to partial judgement) and Chapter 11 (the combination and insertion of two disputation words). The most complex issue, the redactional process in particular for Chapter 10, has been left aside. For the diachronic analysis of the rest of the first temple vision (especially in, but not limited to, Chapter 10), three aspects are essential and shall be discussed in the following: these regard the cherubim, the wheels, and the Glory of YHWH.

3.2.3 The Cherubim Becoming Alive

3.2.3.1 Competing Concepts

In Ezek 10, the reader is confronted with a puzzling mixture of different redactional stages that is not easy to disentangle.[56] At a closer look, what contributes decisively to the overwhelming impression of confusion is the forced harmonization of diverse concepts. This section will examine a prominent feature of

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53 On the problem of individual justice and the function of the "marking motif," see Joyce, *Ezekiel,* 103 f.

54 As e.g. presumed by Hals, *Ezekiel,* 55, 60 f. Cf. Greenberg, *Ezekiel 1–20,* 193, "The theme of burning is abruptly broken off with the man's departure, nothing being said of how the order was executed. This has been needlessly thought to indicate that the original continuation has been lost; it may in fact be due to the desire of maintaining unity of place throughout the vision."

55 In fact, the story is not told from the people's point of view but from YHWH's (see 7.2.1).

56 Observed in detail e.g. in Wood, *Of Wings and Wheels*, 106–120.

Ezek 10: the cherubim. It will aim to demonstrate that the present text features three different kinds of cherubim.

Already Zimmerli proposed distinguishing between the singular and the plural reading in the MT.[57] This criterion alone however is not accurate enough and needs to be refined. A careful reading of the verses concerned with cherubim reveals that cherubim appear throughout Ezek 9–11 in singular and plural; both (and simultaneously) inside and outside the temple building; both obviously alive and not.[58] An examination of all of these aspects will arrive at three different categories of cherubim: one that identifies the cherubim with the living beings of 1:4–28, using the plural (10:1c, 3a, 5, 9bcd, 15a, 16ab, 18b, 19ab, 20d; 11:22a); another one speaking of temple furniture in (collective) singular or in plural (singular: 9:3a$_1$; 10:2c, 4a; plural: 10:2d, 6b, 7[a]b); and a gloss that mixes both concepts (10:7ad, 8).

A first observation shows: wherever cherubim appear plainly outside the temple building, the plural is always used (10:1c, 3a, 5, 9b, 15a, 16ab, 18b, 19ab, 20d; 11:22a), unless explicitly one of them is meant (10:9cd). Moreover, these cherubim are either unmistakably alive (10:5, 15a, 16, 19a; 11:22a), or their being alive is strongly suggested by allusions to the living beings of 1:5–26 (10:1, 9), or it is at least not to be excluded (10:3a, 18b). These cherubim can be the subject of sentences (10:3a, 15a, 19a) and have movement and actions ascribed to them (10:15a, 16ab, 17b, 19a, 22c).[59] At the first appearance of the wheels in 10:9, the number of these cherubim is defined as four.

The only other instances of (an) evidently living cherub(im) are 10:7ad, 8. The singular cherub in 10:7a, omitted by LXX, is evidently situated inside the sanctuary. He cannot be one of the previously mentioned plural cherubim, since 10:3a states that "the cherubim were standing to the south of the temple" while the man in linen enters the temple where his encounter with the single cherub will take place.

On the other hand, when speaking of cherubim inside the sanctuary – apart from 10:7 – none of them ever seem to be understood as animate. To be sure, this is not explicitly said; yet in contrast to the living cherubim outside, the cherubim inside are never the subject of a sentence but are referred to throughout as mere place indicators, in combination with prepositions: "from the cherub" (9:3a$_1$;

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57 Zimmerli, *Ezechiel,* 204 f. See textual criticism in Section 3.1.2.

58 Greenberg, *Ezekiel 1–20,* 195–198 illustrates well the problems one incurs when not distinguishing between the diverse concepts.

59 10:3a עמד; 10:15a, 19b רום, 10:19a; 11:22a [אֶת־כַּנְפֵיהֶם] נשׂא; 10:22c הלך. In 10:19a and 11:22a, the cherubim's wings are direct objects.

10:4a), "under the cherub" (10:2c), or "[from] between the cherubim" (10:2d, 6b, 7[a]b). The usage varies between plural (when in combination with בֵּינוֹת) and singular. Where the plural is used, the number of cherubim is not specified.

3.2.3.2 First Concept: Temple Furniture

This leads to the conclusion that the references to cherub(im) inside the temple are most likely alluding to either carved or painted ornaments on cultic objects[60] or to the two (!) huge wooden cherubim statues forming YHWH's throne in the most holy place.[61] These are most probably meant in 9:3a$_1$; 10:4a and it is from their unity as one throne that the collective singular *cherub* becomes understandable. It is therefore unnecessary to regard, as some scholars do, the plural direction clauses in 10:2cd, 6b, 7b as secondary, although this remains a possibility.[62]

This image of cherubim as a temple feature (9:3a$_1$; 10:2cd, 4a, 6b, 7[a]b) is the most closely related to the setting of the vision in the temple area and therefore considered as the oldest of the three cherubim concepts: they are statues or ornaments, referred to mainly for orientation. In 9:3a$_1$; 10:4a they represent the genuine dwelling place from whence the Glory of YHWH is leaving.[63]

The only instance where the appearance of this type of cherubim is in tension with the temple vision account beginning in Ezek 8–9 is in 9:3a$_1$. The first part of this verse (9:3ab) is an anticipation of 10:4ab; in its present form, the text makes the Glory of YHWH leave the holy place twice. In 9:3ab, this interrupts the account of the arrival of the seven executioners, and has probably been inserted to render the dialogue between YHWH and the men more dramatic. It is more suitable in 10:4 where the Glory departs at the same time as the man in linen enters the sanctuary. By then, the temple has already been defiled with corpses, and while the

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60 1 Kings 6:29, 32, 35; 7:29, 36. According to Wood, *Of Wings and Wheels*, 8 (cf. 22), the "most common use" of the term cherub(im) is "as an image in the furnishings of the tabernacle and temple." Hence this meaning cannot surprise here. On pp. 122, 129, 132 f, Wood agrees that the singular cherub in the original narrative refers to temple iconography or temple furniture.

61 1 Kings 6:23–28; 8:6–7; see also Mettinger, *Dethronement of Sabaoth*, 19–24, and Wood, *Of Wings and Wheels*, 34–37. However, Wood refutes the interpretation as collective singular as "untenable" (p. 122).

62 Doubting Eichrodt, *Ezekiel*, 109, 114; Zimmerli, *Ezechiel*, 204 f; and Keel, *Jahwe-Visionen*, 149. Differently in 10:7a (see above, Section 3.1.2).

63 "Der Grundtext hatte ... schlicht vom Weggang des כבוד יהוה geredet und nicht an ein Mitgehen des 10⁴ genannten Keruben oder gar des גלגל gedacht. Das Sich-Wegheben vom Keruben (10⁴) war hier ja gerade das Zeichen des anhebenden Wegganges gewesen." Zimmerli, *Ezechiel*, 240.

burning coals will set fire to the city, YHWH's presence vanishes from his house and from his city. Therefore 9:3ab is regarded as a secondary doublet to 10:4ab, although referring to the same concept of cherubim.[64]

3.2.3.3 Second Concept: Throne Bearers

Perhaps precisely these references to cherubim features in the temple gave the inspiration for the second concept, which practically identifies the living beings of 1:5–26 with cherubim. In this redaction, the cherubim are imagined as the living, mobile throne of the Glory of YHWH that replaces his traditional throne in the temple. Both the living beings of Ezek 1 and the cherubim statues in the Jerusalem temple are mixed creatures and throne bearers.[65] The redactor amalgamated the vitality of the living beings and the sacredness of the cherubim by copying verses from Ezek 1 into Ezek 10[66] and thus created the idea of a mobile throne waiting at the door to pick up the Glory of YHWH as soon as he left his house.

This idea is expressed in 10:1, 3, 5, [9, 15–17,] 18b, 19abce, 21, 22c; [11:22a]; these verses are therefore attributed to what may be called the *cherubim redaction*.[67] For most of these verses a corresponding verse exists in Ezek 1 – for example the four faces and four wings of the composite creatures (1:6; 10:21), their straight movement (1:9c, 12a; 10:11, 22c), the dome and the throne above their head (1:26; 10:1)[68] – though without the grammatical inaccuracies, especially regarding gender, that characterized 1:5–26. The verses in Ezek 10 are arranged in a different order and scattered among the original text. For example, the dome with the throne above it is one of the last elements in Ezek 1 but it appears in 10:1 at the first mentioning of the cherubim.[69] Striking is the use of the definite article (הָרָקִיעַ ,הַכְּרֻבִים) although dome and cherubim have not appeared before in this narrative.[70] In 10:1–6, a reference to the living cherubim (10:1, 3, 5) is inserted

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64 Similarly Wood, *Of Wings and Wheels*, 122f.

65 However, the anthropomorphic-composite creatures in 1:5–26 are not described as cherubim; Keel, *Jahwe-Visionen*, 15–22. Refer to 2.4.2.3 and 9.2.1/9.2.2.

66 For discussion of the relationship and the dependence between Ezek 1 and 10, see Chap. 6.4.

67 Verses 10:9, 15–17 are bracketed here as they will be discussed separately below (3.2.4) as part of the wheel redaction. Likewise 11:22 will be recognized (3.2.5) as a later doublet to 10:19.

68 Additionally, compare 10:5 to 1:24a; 10:3b and 1:4b have עָנָן in common; only 10:18–19 have no direct parallels in Ezek 1.

69 Greenberg, *Ezekiel 1–20*, 198 speaks of an inverted order in Ezek 10. However, the inversion is not exact.

70 Wood, *Of Wings and Wheels*, 121.

before each original verse (10:2, 4, 6). This leads to the impression that *all* cherubim recurrences denote *living* cherubim.

3.2.3.4 Third Concept: Custodian of the Fire

The single living cherub in 10:7a does not fit in either of these schemes. As indicated by the textual divergences, it owes its existence to an even later editor who, out of respect for the holiness of the inner sanctuary, preferred the fire coals to be given to the man in linen rather than him taking them by himself.

Verse 10:8 seems to be an independent gloss trying to explain the hand of the cherub by copying from 1:8.[71]

3.2.3.5 Explicit Identity Statements

While the identification of living beings and cherubim was at first implicit, the present text contains a series of pointedly explicit identity statements (10:15bc, 20, 22ab). In contrast to the other editorial insertions, these verses are not copied from 1:4–28 but refer to the frame of the first vision ("river Chebar" 10:15c, 20b, 22b, cf. 1:1b, 3a; 3:15a) and formulate more freely. Hence they do not belong to the "cherubim redaction" but are the work of a later redactor who obviously was concerned that readers might not grasp the intended identity of the creatures described in Chapters 1 and 10.[72]

A similar explicit back-reference to a prior vision can be found in 8:4. This verse interrupts its context and is in tension with it, as the apparition of the Glory in 8:4 is rather inappropriate at this early point of the account. Contrary to the otherwise gradual movement of the Glory of YHWH away from his traditional dwelling place in 10:4, 18, 19; 11:23, in 8:4 the Glory appears completely independent from the temple already at the very beginning of the vision. The reference to the "vision in the plain" (3:22–27) shows even more that 8:4 is redactional because 3:22–27 is in itself a redactional compilation.[73] On account of its similarity in nature as an explicit back-reference, 8:4 is tentatively attributed to the same redaction as the identity statements in Chapter 10.

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71 Halperin, "Exegetical Character," 130 note 5. On the genesis of and relationship between 10:7, 8, see Dijkstra, "Glosses," 68 f.

72 Also Zimmerli, *Ezechiel*, 239 f. recognizes their resulting from an even later redaction.

73 For 3:22–27, refer to Chap. 2.7. William A. Tooman, "Ezekiel's Radical Challenge to Inviolability," *ZAW* 121 (2009)," 502 conveniently omits two of these three reasons as he regards 8:4 (with 8:2) as proof for the Glory being outside the temple all througout the original vision account.

3.2.4 The Wheels (10:9–16)

In the previous discussion about the cherubim redaction, a group of verses at the centre of Ezek 10 has been largely omitted. These verses, 10:9–16, shall now receive their due attention. Besides speaking of cherubim in the sense of the second concept, 10:9–16 also refer to wheels.

There are two different lexemes for "wheels" in Chapter 10: גַּלְגַּל[74] and אוֹפַנִּים[75]. The two are explicitly identified in 10:13. But while all occurrences of אוֹפַנִּים (except 10:6d, 13a$_p$) are quotations from Chapter 1,[76] the use of גַּלְגַּל seems to be genuine to Chapter 10. This rare term is found five times in the book of Ezekiel: twice within the passage about the fire coals (10:2c: בֵּינוֹת לַגַּלְגַּל; 10:6b: מִבֵּינוֹת לַגַּלְגַּל); once in identification with אוֹפַנִּים (10:13a); and twice closely connected to רֶכֶב ("war chariot" 23:24; 26:10). From the latter two occurrences, גַּלְגַּל is most likely the term for a wheel construction of a chariot or wagon.[77] Since it appears in 10:2, 6 always in parallelism with the temple cherubim,[78] it seems apt that גַּלְגַּל too indicates a temple feature, perhaps wheeled stands for incense (like the מְכֹנוֹת described in 1 Kings 7:27–39) located inside the temple.

The paragraph on the wheels (10:9–17), like 1:15–21, employs instead the term אוֹפַנִּים. It seems to apply the same technique as the cherubim redaction as it introduces material from Chapter 1 into Chapter 10; yet in comparison 10:9–12, 16–17 shows a notably stronger degree of literal copying than does the description of the cherubim. For example, the latter changes consistently the terminology from חַיּוֹת to כְּרֻבִים, whereas the term אוֹפַנִּים remains unaltered side by side with the older name גַּלְגַּל. The order of the other elements from Chapter 1 (dome, bright-

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74 In Ezekiel only in 10:2, 6, 13; and in 23:24; 26:10. In the OT, only seven further occurrences: Ps 77:19; 83:14; Eccl 12:6; Isa 5:28; 17:13; 28:28; Jer 47:3.

75 In the book of Ezekiel exclusively within these two vision accounts: eleven times in Ezek 1:1–3:15, and fourteen times in Ezek 10–11 (10:6d, 9bcde, 10b[*bis*], 12[*bis*], 13a$_p$, 16ab, 19c; 11:22b).

76 10:9bcd quotes 1:15; 10:9e, 10b quote 1:16; 10:12 quotes 1:18; 10:16 quotes 1:19, 21; 10:19c; 11:22b quote 1:20c, 21c.

77 Keel, *Jahwe-Visionen*, 160 f. specifies that גַּלְגַּל can mean wheel, "aber nicht unter dem Aspekt seiner Form, sondern seiner Dynamik: das Rollende" and suggests instead to think of a theophanic phenomenon, a "sich daherwälzenden Haufen von Wolkendunkel, glühenden Kohlen und Blitzen". Yet his objections against an interpretation as cultic wagon (pp. 162–167) are valid only for Ezek 1, not for Ezek 10. More recently, Uehlinger and Müller Trufaut, "Ezekiel 1," 154–160 have suggested "that *galgal* may refer to some cosmic halo, a system of brilliance and lightning related to the celestial bodies" (p. 159) or, once identified with the wheels, "as a kind of mysterious 'stellar system'" (p. 160). However, the article, though offering valuable insights, fails to explain the relationship of the two terms in the redaction history of Ezek 1 and 10.

78 10:2c: מִבֵּינוֹת לַגַּלְגַּל מִבֵּינוֹת לַכְּרוּבִים; 10:16b: אֶל־בֵּינוֹת לַגַּלְגַּל אֶל־תַּחַת לַכְּרוּב.

ness, noise) is generally different in Chapter 10; only the description of the wheels in 10:9–12, 16–17 follows exactly the same order as 1:15–21 and remains together. It is split into two parts only by the even later additions 10:13, 14, 15.[79] These differences are indications that cherubim and wheels were introduced to 8–11* in two steps, with the wheel redaction presupposing the cherubim redaction. After the cherubim had been secondarily identified with the living beings, another editor, inspired by the גַּלְגַּל, added the passage of the wheels[80] and anticipated them by a short note in 10:6d.

The identification of the אוֹפַנִּים with the גַּלְגַּל in 10:13 interrupts the order copied from Chapter 1. Its function is the same as that of the other identity statements (10:15bc, 20, 22ab). Whether or not 10:13 was written by the same redactor cannot be said with certainty. Although it is the only identity statement to refer to the immediate visionary context of the previous chapters (קרא בְאָזְנַי 10:13a, cf. 8:18d; 9:1a), for the sake of simplicity it will in the following be attributed to the same redactional level as 8:4; 10:15bc, 20, 22ab.

3.2.5 The Glory of YHWH

3.2.5.1 The "Glory of YHWH" and the "Glory of the God of Israel"

The third aspect concerns the entire temple vision account, as throughout Ezek 8–11 two different terminologies regarding the Glory of YHWH occur: כְּבוֹד־יְהוָה (10:4ac, 18a; 11:23a) and כְּבוֹד אֱלֹהֵי־יִשְׂרָאֵל (8:4a; 9:3a₁; 10:19e; 11:22c). Zimmerli[81] used this as a criterion for separating editorial layers. This was however met with criticism since the textual basis for both terminologies is too narrow to speak of distinctive concepts:[82] while כְּבוֹד־יְהוָה is a standard term also used for example in P,[83] the expression כְּבוֹד אֱלֹהֵי־יִשְׂרָאֵל occurs exclu-

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79 Textual Criticism has shown that 10:14 is a gloss (3.1.1); 10:15 is as an explicit identity statement (see above) likely to be more recent than its context. On 10:13, see immediately below.

80 Also Houk, "Final Redaction," 50 assumes an introduction of the אוֹפַנִּים inspired by the original גַּלְגַּל, though according to him the expansion of Ezek 10 seems to have occurred in a single editorial step. Instead, Halperin, "Exegetical Character," 130 f. presupposes a distinct redactor for 10:9–12, 16–17.

81 Zimmerli, *Ezechiel*, 204, cf. 237 f; similarly also Hossfeld, "Tempelvision Ez 8–11," 160 f.

82 On criticism of Zimmerli in this point, see Houk, "Final Redaction," 49 f; Behrens, *Prophetische Visionsschilderungen*, 219 f note 43.

83 Thirty-seven occurrences in the OT, of which at least twelve in P (Ex 16:7, 10; 24:16, 17; 40:34, 35; Lev 9:6, 23; Num 14:10 [21]; 16:19; 17:7; 20:6) and ten in the book of Ezekiel: 1:28c; 3:12c, 23; 10:4ac, 18a; 11:23a; 43:4a, 5c; 44:4c.

sively in the book of Ezekiel, a total of five times only, of which four are in this vision.[84]

Nevertheless, the fluctuating terminology is intriguing. It can actually be argued that all four occurrences of the designation כְּבוֹד אֱלֹהֵי־יִשְׂרָאֵל are redactional. Two of them, namely 8:4 and 9:3ab, have already been recognized as secondary insertions.[85] The remaining two verses that employ כְּבוֹד אֱלֹהֵי־יִשְׂרָאֵל (10:19; 11:22) are doublets, with 11:22 – which seems completely out of place – being a shorter version, repeating only 10:19ace.[86] It would seem that 11:22 repeats 10:19 in order to return to this point of the narrative after the excursus of the two disputation words in 11:1–21. In that case, 11:22 – as well as 11:1–21 – would be later than 10:19. As previously noticed,[87] the latter verse can be defined as part of the cherubim redaction. In 10:19e, the "Glory of the God of Israel" is said to stand over the cherubim, immediately after a change of position of the "Glory of YHWH" (10:18a). This clause reflects the effort of combining the movement of the כְּבוֹד־יְהוָה, who does not need any means of transport, with the living cherubim throne, introduced in a redactional effort by copying material from Chapter 1. Hence none of the four instances of כְּבוֹד אֱלֹהֵי־יִשְׂרָאֵל in Ezek 8–11 are indeed original, although they do not belong to the same redaction. While 9:3ab is presupposed by 10:1, which would remain unintelligible without any previous reference to 1:4–28,[88] 10:19e is part of the cherubim redaction, and 11:22 appears to be later than 10:19. Lastly, 8:4 has been associated with the identity statements (3.2.3.5).

When, instead, considering the four occurrences of כְּבוֹד־יְהוָה in 10:4ac, 18a; 11:23a, a very coherent concept emerges. The Glory of YHWH is evidently thought to dwell in the temple, its genuine abode, and to depart from it only at the last stage of the judgement, in a linear eastward movement: out of the inner sanctuary (10:4) → out of the temple (10:18a, 19e) → out of the city (11:23). This idea of the Glory linked to the sanctuary corresponds to classic temple theology,[89] while the temple-independent appearances, for instance in 8:4 (as in 1:28), are more unusual.

Especially 8:4 changes the role of the Glory, because through the mentioning of the כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל immediately before the tour around the temple area

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84 Ezek 8:4a; 9:3a₁; 10:19e; 11:22c; 43:2a. The term seems to be original in 43:2 and may have come into the first temple vision from there; Zimmerli, *Ezechiel,* 1077.

85 Refer to Section 3.2.3 above.

86 On the redactional function of 11:22, see 3.2.7. Here it suffices to diagnose its secondary character.

87 Refer to Section 3.2.3 above.

88 Behrens, *Prophetische Visionsschilderungen,* 233.

89 Cf. 1 Kings 8:11 // 2 Chr 5:14; Ps 26:8. Moreover, כְּבוֹד־יְהוָה is subject only of movement verbs.

begins, the Glory is identified with the guide (originally YHWH himself).[90] This leads ultimately to a view of the Glory that is independent from the temple and more than just the visible expression of God's presence, almost some kind of self-determined "hypostasis" of YHWH.

The idea of the Glory moving out of the temple as a sign of judgement, coinciding with the use of כְּבוֹד־יְהוָה, seems therefore to indicate an early layer of the narrative, while all instances of כְּבוֹד אֱלֹהֵי־יִשְׂרָאֵל – though not indicating a distinct unified concept – are redactional.

3.2.5.2 The "Likeness" of a Man (8:2a–3b)

Without employing the term כָּבוֹד, but plainly alluding to it, a mysterious "likeness with the appearance of a man" appears immediately at the beginning of the vision in 8:2–3b (introduced by וָאֶרְאֶה וְהִנֵּה). The luminous apparition strongly recalls the figure above the throne in 1:26c–27c; the reversed order of the description below and above the figure's loins (1:27ab; 8:2cd) indicates that one occurrence is a quote of the other.[91]

The figure seizes the prophet by his hair (8:3b) – and then disappears. The actual transport to Jerusalem is ascribed to "spirit" (8:3c) while, in the present text, it is the Glory of YHWH (as distinct from the manlike figure!) who shows the prophet around the temple and talks to him. Hence the *likeness of a man* is in tension both with the spirit and the Glory. Even when a late date of 8:4 is acknowledged, the tension between the "man" and the spirit remains. Since usually in the book of Ezekiel the entity responsible for visionary transfer is spirit,[92] and in view of an already noted tendency to copy elements of 1:4–28 into Chapters 8–11, it is highly probable that 8:2a–3b was not part of the original account.[93] The *likeness*

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90 In the present text, the guidance note in 8:5 – and all following – have to refer to the כְּבוֹד אֱלֹהֵי־יִשְׂרָאֵל in 8:4. Before the insertion of 8:4, this might have referred to the "likeness of a man" (see below). Originally, YHWH is the implied subject, as becomes clear at the latest in 8:6d$_2$ ("*my* sanctuary"). Whether the original text was ambiguous or whether an older introduction was replaced in the course of redaction (as suggested by Behrens, *Prophetische Visionsschilderungen,* 215, 218–220) cannot be decided with certainty.

91 On the literary technique of quoting by inversion, known as *Seidel's Law*, see Michael A. Lyons, "Marking Innerbibilical Allusion in the Book of Ezekiel," *Bib* 88 (2007): 245–247. (with bibliographic references). See also Tooman, "Radical Challenge," 500 f. Though recognizing 8:2 as a citation of 1:27, Tooman does not interpret this dependence as a sign of redaction.

92 Ezek 3:12, 14; 11:1, 24; 43:5, with the exception of 37:1; 40:1–3 where YHWH brings the prophet to the place of the vision himself.

93 Vogt, *Untersuchungen*, 39–41; Pohlmann, *Hesekiel 1–19*, 138; whereas Zimmerli, *Ezechiel*, 210 considers only 8:2cd as secondary. For Behrens, *Prophetische Visionsschilderungen,* 250, the en-

of a man is lacking also in the conclusion of the vision where other main elements (spirit, divine vision) return. The introduction of the manlike figure apparently was meant to create a further link between the three כָּבוֹד visions (1:1–3:15; 8–11; 40–48). While the vision of the Glory of YHWH concludes with the likeness of a human being, 8:2a–3b is inserted at the very beginning of the first temple vision, thus creating continuity between the two accounts. Moreover, given that the luminous manlike figure was (before the insertion of 8:4) also the prophet's guide, 8:2a–3b combines aspects of 1:26–27 and of the man with the measuring reed in 40:3–43:5.[94]

Both 8:2a–3b and the cherubim redaction are under strong influence of 1:4–28; for this reason, 8:2a–3b is also regarded as part of the cherubim redaction.[95]

3.2.6 The Original Temple Vision Account

Up to this point, the diachronic analysis has focussed on recognizing redactional insertions as well as distinguishing diverse concepts and/or nomenclatures regarding the cherubim, the wheels, and the כָּבוֹד. Now these distinctions will help to establish the oldest parts of Ezek 8–11.

The previous considerations have qualified the following portions of text as not original:
- The combination and insertion of 11:1–13, 14–21[96]
- The sparing of the innocent in 9:2e, 3cd, 5b[אַחֲרָיו], 4, 6b₁cb₂, 11[97]
- Verse 9:3ab[98]
- The living cherubim in 10:1, 3, 5, 18b, 19abce, 21, 22c[99]
- The glosses 10:7a[הַכְּרוּב]d, 8[100]
- The identity statements (referring to Ezek 1–3) 10:13, 15bc, 20, 22ab and 8:4[101]

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tire frame 8:2–4; 11:22–25 is part of the "priestly redaction." In my view, except for the verses discussed, the existence of a frame (8:1, 3c-e; 11:23–25) is a feature already of the original account.
94 Hossfeld, "Tempelvision Ez 8–11," 157. On the man with the measuring reed, see Chap. 9.1.2.
95 I am aware that this is a simplification. It merely states a similarity as to the technique and the effect of the redaction and probably sums up a group of insertions under one title.
96 Refer to Section 3.2.1.
97 Refer to Section 3.2.2.
98 Refer to Section 3.2.3.2.
99 Refer to Section 3.2.3.
100 Refer to Sections 3.1.4 and 3.2.3.
101 Refer to Sections 3.2.3.5 and 3.2.4.

- The passages concerned with the wheels (אוֹפַנִּים): 10:6d, 9–12, 16–17[102]
- The "Glory of the God of Israel" (כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל); 8:4a; 9:3ab; 10:19e; 11:22c[103]
- The "likeness with the appearance of a man" in 8:2a–3b[104]

The remaining verses, minus the textual glosses discussed in Section 3.1, are therefore: 8:1, 3cde, 5–7a, 9–18; 9:1–2*, 5–10*; 10:2, 4, 6abc, 7*, 18a, 19d; 11:23–25.

This sequence contains no substantial tensions or contradictions in its structure or content. It is framed by an *inclusio* of miraculous transport from Babylonia to Jerusalem and back (8:1, 3*; 11:24–25), and narrates a series of four visions on Jerusalem's abominations (8:5–6, 7–13*, 14–15, 16–18), followed by the divine judgement (9:1–7*, 8–10; 10:2, 6*, 7*) during which the Glory of YHWH gradually departs from the temple and the city (10:4, 18a, 19d; 11:23).

This literary unity is occasionally questioned in the literature, mainly in two points. The first is the unity of Chapters 8*–9*. The seeming independence of the four visions on Jerusalem's cultic abominations and the divine judgement from each other has led some scholars to doubt their original connection.[105] However, the two chapters relate to each other like the proof of guilt and the announcement of judgement in a prophetic oracle of judgement;[106] hence both Ezek 8 and 9 would be incomplete on their own. Moreover, there are numerous connections between the two chapters, for example through the repetition of 8:12d-f in 9:9e-g and that of 8:18a-c in 9:5de, 10ab, as well as through the similarity between 8:17e and 9:9cd and the echo of 8:18d in 9:1a.[107]

Both Chapters 8 and 9 are well rooted in the book of Ezekiel. At central points of the vision account various, almost formulaic, expressions are used that recur elsewhere throughout the book, especially in its first part: for instance, the phrase "my eye will show no pity, and I will not relent" (8:18bc; 9:10ab; cf. 9:5de) is found also in 5:11; 7:4, 9; 16:5, and alluded to in 20:17; 36:21.[108] Similarly, 8:17e; 9:9de is comparable to 7:23; [12:19]; and 9:10c to 16:43; 22:31. In addition, 7:20–24 seems almost like a preview of the subsequent vision. On the whole, the impression of

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[102] Refer to Section 3.2.4.

[103] Refer to Section 2.5.1.

[104] Refer to Section 2.5.2.

[105] Zimmerli, *Ezechiel,* 224 f. names Herntrich, *Ezechielprobleme*, 86 in this regard; more recently this is argued by Pohlmann, *Hesekiel 1–19,* 132, 142.

[106] Zimmerli, *Ezechiel*, 208; Allen, *Ezekiel 1–19*, 130. See below, 3.3.

[107] The subsequent structural analysis will point these out (3.3.4).

[108] On the typical Ezekielian use of this formula, see Thomas M. Raitt, *A Theology of Exile: Judgment/Deliverance in Jeremiah and Ezekiel* (Philadelphia: Fortress, 1977), 51–53, 55 f.

a logical sequence in the narrative predominates and there is, in this regard, no need for redaction criticism.

The second question concerns Ezek 10. As we have seen, this chapter is at a first glance rather confusing; besides, it seems to relate only marginally to the previous narrative. As a result, the *entire* Chapter 10 is sometimes regarded as a secondary addition,[109] an overflow of some editor's fantasy. However, it seems more likely that those verses that potentially are original – i.e. those concerned with the man in linen (10:2, 6–7*) and with the exodus of the כְּבוֹד־יְהוָה from the temple (10:4, 18–19*) and eventually from the city (11:23) – are indeed part of the original account. In the first place, it is hard to find reasons for the addition of the passage of the man in linen and the fire coals, since this is, in contrast to the remainder of Chapter 10, not inspired by material from Chapter 1. Especially if Vogt's redaction criticism of Chapter 9 is accepted and the marking of the innocent is not part of the original account,[110] the man in linen still needs to receive his specific mission. His priestly dress fits well with his task of entering the inner part of the temple where only priests are admitted. Even more is the appearance of the Glory of YHWH a highly probable feature of the narrative, precisely because of its temple environment, since the temple is his traditional dwelling place (Ps 26:8). Moreover, an ulterior act of punishment would be expected after the repetition of the verdict in 9:10. The scattering of the fire coals over the city and the abandonment of the temple signify a further stage of the judgement: after the population has been killed and the sanctuary has been defiled, the city itself is about to be consumed by fire and the temple is vacated of the divine presence.

For a majority of scholars, the episode about the man in linen and the departure of the Glory of YHWH are part of the original narrative.[111] The same verses (10:2, 4, 6abc, 7*, 18a, 19d) employ the phrase כְּבוֹד־יְהוָה, the first concept of cherubim, and the term גַּלְגַּל. Additionally, the singular verb form in 10:19d MT[112] indicates that this clause is meant to refer to the Glory, in direct continuation to 10:18a.

In conclusion, the original account of the first temple vision (Ezek 8–11*) is defined as 8:1, 3cde, 5–7a, 9–18; 9:1, 2a–d, 2fg, 5*, 6adef, 7–10; 10:2, 4, 6a–c, 7*, 18a, 19d; 11:23–25.

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109 For example Behrens, *Prophetische Visionsschilderungen,* 230–232 assumes that Ezek 10 was written by the same author as Ezek 1; Pohlmann, *Hesekiel 1–19,* 149–156 regards even the oldest verses of Ezek 10 (for him 10:2*, 4, 7*, 18–19*) as at least the fourth phase of redaction.
110 See above, 3.2.2.
111 See for instance (with slight differences) Zimmerli, *Ezechiel*, 202–206; Houk, "Final Redaction," 42–54; Vogt, *Untersuchungen*, 49–51; Hossfeld, "Tempelvision Ez 8–11," 161–164.
112 Refer to 3.1.2.

3.2.7 Summary and Redaction History

Redaction criticism has demonstrated that, on a closer reading, the great "divine vision" in Ezek 8–11 reveals itself as a collection of miscellaneous components, centred on the themes of Jerusalem and the temple, which has grown over time before reaching its present shape. The main steps in the redaction history of Ezek 8–11 that have been detected are illustrated in the graphic below.
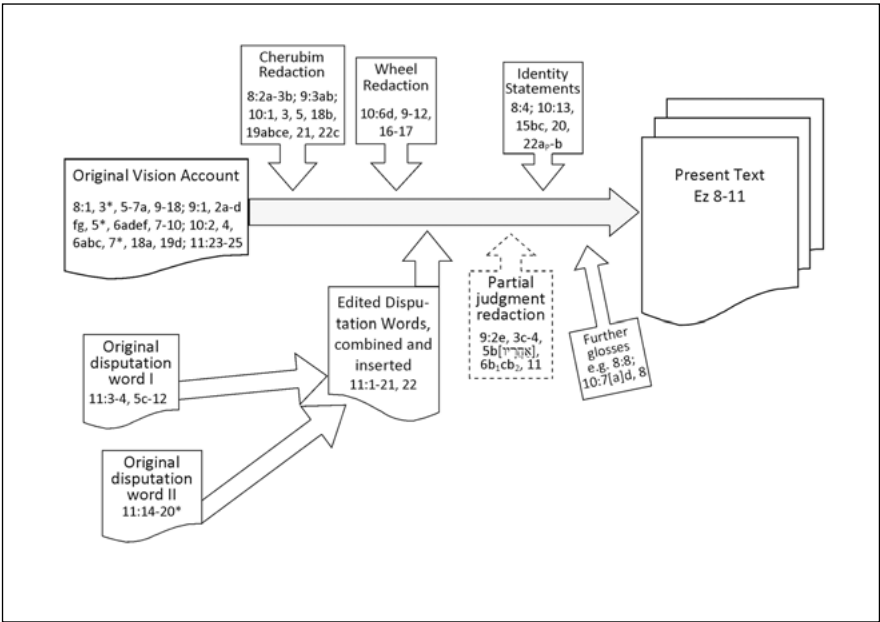

Chart 1: Ezek 8–11 Redaction History

This way of summarizing inevitably results in simplification but it is a helpful orientation tool. The relative chronology shown by the chart can be affirmed only for some of the redactions; in particular, the sequence of the insertion of 11:1–21, of the identity statements, and especially of the partial judgement redaction, is not certain.

The oldest part is the original temple vision account as defined in the previous section, including most of the frame.

The mentioning of cherubim and of the כְּבוֹד־יְהוָה in 10:2–7*, 18–19* provoked a gradual harmonization of this vision with the vision of the Glory of YHWH in 1:4–28 through copious insertions that are strikingly dependent on

Ezek 1.[113] This harmonization took place in at least four distinct steps, concerning: the description of the cherubim (cherubim redaction), that of the wheels (wheel redaction), the explicit identity statements, and later glosses. The common effect of these harmonizing redactions was to create cross-references between the two vision accounts in the first half of the book, and thereby to increase the book's coherence.

Within the extended vision, another vision – or better: two originally independent disputation words introduced as a vision – was added (11:1–13, 14–21), probably because of the shared theme *Jerusalem*. Although the core parts of both disputation words are old, their combination, framing and insertion occurred at a later redactional stage of the book. The following consideration suggests that 11:1–21 was most likely inserted after the cherubim redaction, and even after the wheel-redaction: subsequent to the disputation words, 11:22 abruptly returns to the cherubim motif, repeating 10:19 in abbreviated form. This observation can be explained by Kuhl's *Prinzip der Wiederaufnahme*: in order to return to the vision account, abandoned at the end of Chapter 10, the redactor who inserted 11:1–21 added also 11:22. For this reason, in the chart above 11:22 is shown together with 11:1–21. If this assumption is correct, 11:1–22 were inserted later than the cherubim redaction. Furthermore, it seems more probable that at that point both 10:19 and 11:22 were already in their present form, i.e. including the wheels.

On the other hand, 11:1b is catchword-connected to 10:19d through the repetition of שַׁעַר בֵּית־יְהוָה הַקַּדְמוֹנִי (the east gate of the house of YHWH). This connection (as does the *Wiederaufnahme* in 11:22) ignores 10:20–22, which "disturb" the transition from 10:19 to 11:1. This leads to the assumption that at least the identity statements in 10:20, 22 were inserted after 11:1–22.

In 9:2–11, the concern about individual justice led an editor to modify the total judgement into a partial one, by adding 9:2e, 3cd, 4, 6b$_1$cb$_2$ 11, and the direction אַחֲרָיו in 9:5b. Due to the lack of any evident dependence on other redaction layers, it is so far not possible to date this redaction (as indicated by the dotted line in the chart). It presents, however, such a contrast to the totality of judgement predicted by the original vision that it seems safe to assume a date after Ezekiel's generation.

Generally, two tendencies are discernible throughout the redaction process: softening and harmonization. Through the incorporation of 11:14–21, and through the transformation of Chapter 9 into a partial judgement, the harshness of the message of destruction and doom is mitigated and rendered more easily acceptable. On the other hand, the various redactional steps towards the identification

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113 For reasons why the dependence is in this direction and not vice versa, see below, 6.4.1.

of elements of this vision with 1:5–26 create strong literary references that contribute to the impression, so characteristic of the book of Ezekiel, of monolithic coherence.

3.3 Structure of the Original Temple Vision Account (8–11*)

Up to now, the redaction-critical analysis led to the reconstruction of an "original temple vision account" and to the distinction of the redactional layers, of which the present text is compiled. In the following, the structure of Ezek 8–11 shall be traced along the lines of its redaction history, as some insertions were large enough to change the overall composition of the account. The coherence of the identified layers will provide further support for the diachronic findings. Though it is a problem that most editorial activity cannot be dated exactly, not all of it is relevant in terms of structural analysis. For instance, the partial-judgement revision, like all quantitatively small insertions, produces an appreciable change in content but not in structure.

   The following procedure is suggested: Firstly, the structure of the reconstructed "original account" will be examined as the basis for any later development. Secondly, attention will be given to the effect of the different redactions trying to harmonize this vision with Ezek 1, namely the cherubim redaction, the wheel redaction, and the identity statements (all concerning mainly Ezek 10). The third step shall address the structural shift occurring with the insertion of 11:1–22 and thus the structure of the present text.

   The original account Ezek 8–11* is framed by an exposition (8:1, 3cde) and a conclusion (11:24–25). Within the frame, two main parts are discernible, which correspond in their content to the two parts of an oracle of judgement:[114] proof of guilt (8:5–18) and announcement of judgement (9:1–11:23*). Both parts are structured into four scenes (8:5–6, 7–13*, 14–15, 16–18 and 9:1–7*, 8–10; 10:2–4*; 10:6–11:23*).

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114 Zimmerli, *Ezechiel*, 208. Allen, *Ezekiel 1–19*, 130 calls it appropriately "a visionary version of a two-part oracle of judgement."

Table 3: Structure Ezek 8–11*

8:1–3*	*Frame: From Exile to Jerusalem*
8:5–18	*Demonstration of Guilt in Four Scenes*
8:5–6	1. The Image of Jealousy north of the Northern Gate
8:7–13*	2. Seventy Elders in a Hidden Room in the Gate
8:14–15	3. Women Weeping the Tammuz at the Temple Gate
8:16–18	4. Twenty Men Worshipping the Sun in the Inner Court
9:1–11:23	*Judgement in Four Scenes*
9:1–7*	YHWH Gives Orders to the Six Executioners
9:8–10	Ezekiel's Cry and YHWH's Answer
10:2, 4	YHWH Gives Orders to the Seventh Man / Movement of the Glory
10:6–7*, 18–19*; 11:23	Execution of YHWH's Orders / Exit of the Glory
11:24–25	*Frame: Return into Exile*

3.3.1 The Frame (8:1–3*; 11:24–25)

Similar to 1:1–3:15, the frame gives basic information about time, place and cir-
cumstances of the vision. Ezek 8:1a offers a date, the fifth day of the sixth month
of year six (counted from Jehoiachin's exile). The verses 8:1–3*; 11:24–25 form
an *inclusio*, especially through the transfer from the prophet's house in exile to
Jerusalem and back, both times by means of the spirit, using the same two verbs
(נשא and בוא *hiph.*) in the same sequence, with the same object ("me").[115] Further
equivalences are, for instance, the presence of exilic addressees (8:1c; 11:24b, 25a)
and the term "divine vision";[116] the beginning and ending of the latter is clearly
marked by וַתִּפֹּל עָלַי שָׁם יַד אֲדֹנָי יהוה (8:1d) and וַיַּעַל מֵעָלַי הַמַּרְאֶה (11:24c), respectively.
That the *inclusio* is built only by the four verses 8:1, 3; 11:24–25 is an additional
sign of the redactional growth of the frame.

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115 וְרוּחַ נְשָׂאַתְנִי וַתְּבִיאֵנִי כַשְׂדִּימָה אֶל־הַגּוֹלָה... (8:3cd) // וַתָּבֵא אֹתִי יְרוּשָׁלְַמָה ... וַתִּשָּׂא אֹתִי רוּחַ (11:24ab).

116 בְּמַרְאֶה בְּרוּחַ אֱלֹהִים (8:3d) or, in 11:24b: בְּמַרְאוֹת אֱלֹהִים.

3.3.2 Proof of Guilt (8:5–18)

The demonstration of guilt in 8:5–18 is characterized by the repetitious structure of its scenes, which does not occur any more in the subsequent chapters. Each scene is a miniature vision account:[117]

Visionary part:
- וַיָּבֵא אֹתִי + place indication
- וְהִנֵּה + sight of non-YHWH cult performance

Speech part:
- וַיֹּאמֶר אֵלַי
- Question: "Have you seen, son of man?"
- Announcement (three times of greater sins, once of the punishment)

Since each scene starts with וַיָּבֵא אֹתִי (8:3d,[118] 7a, 14a, 16a) plus a place indication, a movement occurs each time from one location of the temple area to another. Subsequently, הִנֵּה points to a situation described in verbless or participle clauses (8:5d, 10c–11d, 14c, 16b–e).[119] Both elements together form a subcategory of a surprise clause.[120]

The agents in each scene are, in order, the House of Israel in general (6e), seventy elders (11aᵢ),[121] a group of women (14c), and a group of men (16b).

Though it is difficult to locate some of the places in detail,[122] it is evident that the prophet moves in a North-South direction. He probably begins his journey at a

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117 This structure follows basically the typical features for the genre vision account as described by Behrens, *Prophetische Visionsschilderungen,* 32–75. See also his tables on pp. 217 f., illustrating the structure of Ezek 8–11 from a form-critical point of view.

118 Here וַתָּבֵא, as the subject of the sentence is still the feminine רוּחַ.

119 Ezek 8:5 differs to this scheme; this is probably due to the fact that it is the first scene and the prophet, first of all, is commanded to do that which is his main task: to see. Allen, *Ezekiel 1–19,* 130 finds parallels of this element in Gen 13:14 and Zech 5:5.

120 See Andersen, *Sentence*, 95; Behrens, *Prophetische Visionsschilderungen*, 217, 221 f.

121 Kathleen Rochester points to the correspondence of the elders sitting before the prophet (1c) and the elders "specifically named as being blameworthy" (10c–12). According to her, this suggests that the former receive, instead of a response to their enquiry, "a categorical denunciation for their sins and the sins of the community they represent." Rochester, *Prophetic Ministry*, 117.

122 The descriptions in 1 Kings 6–8 are not very explicit regarding the surroundings of the first temple; and since archaeological data of the first temple is scarcely available, we do not know much about the exact position and order of the courts and gates of the temple/palace complex. Accordingly, very different suggestions about Ezekiel's way in this vision have been made. For

north city gate (8:3d),[123] from where he gradually approaches the temple building[124] until he stands right in front of its entrance (8:16) where he remains. He does not enter the temple. According to the increasingly holy environment in which they are committed, the idolatric practices become more and more serious.[125]

The speech part is introduced by וַיֹּאמֶר אֵלַי, followed by the almost rhetorical question "Have you seen, son of man?" three times as *qatal-x* clause (הֲרָאִיתָ בֶן־אָדָם; 8:12b, 15b, 17b), in 8:6ab as participial clause. In the first, second, and fourth scene, there is an additional commentary, which always uses the verb עשׂה (8:6ce, 12c, 17cd) and attributes the responsibilty for the abominations to Israel as a collective (addressed in various expressions).[126] The first three scenes finish with a refrain-like prediction of more תּוֹעֵבוֹת גְדֹלוֹת (8:6fg, 13b–d, 15cd),[127] whereas the fourth scene – as there will not be any more abominations on display – reassumes the demonstration of guilt (8:17), and creates the connection to Ezek 9 by concluding with a threat (8:18) of which 18bc will be repeated in 9:10ab, whilst 18d is immediately taken up in 9:1a. In this way, both parts are in form closely linked to each other.

Further connections exist between the second and the fourth scene (8:7–13*, 16–18): both times the idolaters are a group of men. The description of the scene and the accusation are longer, compared to the other scenes. Key phrases that

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a summary of a number of those, and possible locations of courts and gates, see Zimmerli, *Ezechiel*, 211, 227, 233 f; and Allen, *Ezekiel 1–19*, 139–141.

123 See above, 3.1.1.

124 Ezek 8:7a – entrance to the (greater?) court (i.e. the court that enclosed both the temple and the palace. As suggested by 1 Kings 7:9, 12, it must have been surrounded by a wall, and it is not very probable that this coincided directly with the city wall) / a room in the gate to this court (8:10). 8:14ab – northern gate to the inner temple court, now entering the actual temple complex. 8:16ab – inner temple court, at the entrance to the temple building, between *ūlam* and altar.

125 I am not exploring here the questions of which cult practices are likely to be described in Ezek 8, whether or not they are connected to each other, and whether or not this is a realistic description of early sixth-century Jerusalem religiosity. This is done in many commentaries and, e.g., in Mein, *Ethics of Exile*, 119–136. For my purposes, it suffices that the author of Ezek 8–11* obviously saw them as an adequate symbol and summary of his fellow countrymen's sins. Petter, *City Laments*, 120 f. compares the locations of Ez 8:5–18 with the progress of attacking enemies as described in Sumerian city laments; if this connection holds true the vision would portray Israel (along with YHWH) as the enemy of the temple.

126 8:6ce "House of Israel" (in G^B simply "they"); 12c "the elders of the House of Israel"; 17cd "House of Judah."

127 Note the chiastic sentence structure of *x-yiqtol (longer form)* and *yiqtol (longer form)-x*.

will be quoted again in Chapter 9 are pronounced first within the second and the fourth scene: 8:12d–f, 18a–c in 9:9e–g and 9:5de, 10ab respectively.[128]

As Jill Middlemas has pointed out, the emphasis on the visual experience throughout 8:5–18 is striking. All four scenes have in common that objects, or images, are involved in worship.[129] Through the repetitiousness of the scenes, 8:5–18 has the character of a sequence of four partial visions that are each showing one aspect of "abomination" but, when read together, they illustrate the completeness of Israel's sins.[130]

3.3.3 Announcement of Judgement (9:1–11:23*)

The visionary genre is less explicit in 9:1–11:23*.[131] Like the first part, it is structured into four sections (9:1–7*, 8–10; 10:2–4*, 10:6–11:23*) whose limits are defined by change of actors or of speaker and by the use of וַיְהִי.

The first section (9:1–7*) begins with a speech introduction that differs considerably from the previous ones: it employs קרא instead of אמר, further emphasized through קוֹל גָּדוֹל, and the formalized infinitive לֵאמֹר, which occurs here for the first time. At the same time, 9:1 is almost identical to the preceding verse 8:18d. In the hearing of his witness the prophet, YHWH calls the seven "executioners."[132] The approaching of the men is described in 9:2a–e through verbless and participial clauses so as to express simultaneity with the speech.[133] The seven executioners probably follow the same route as the prophet, as they too come from the north, which is known as the direction of disaster and advancing enemies. The new arrivals and their receiving orders dominate the content of this section while the prophet remains in the background.

The end of the divine speech, followed by וַיְהִי + infinitive construct (9:8a), marks the transition to the next section (9:8–10). Now – and here only – the prophet reacts not to an order but out of his own initiative. His cry, pointedly dramatized through the interjection אֲהָהּ, is formulated as a participial question,

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128 The first and the third scene are shorter and have the catchword "north" (צָפוֹנָה: 8:5bcd, 14b) in common.

129 Middlemas, "Transformation of the Image," 117–123.

130 Zimmerli, *Ezechiel*, 208; Behrens, *Prophetische Visionsschilderungen*, 220 f. For an analysis of the single scenes, see e.g. Mein, *Ethics of Exile*, 119–136.

131 Behrens, *Prophetische Visionsschilderungen,* 226.

132 These seven men will be discussed in more detail in Chap. 9.1.1.

133 The plot moves on in *wayyiqtol* clauses from 9:2fg onwards. The orders are given in form of imperatives and negated imperatives (9:5–7).

concerning the present of the speaker. This passage is the only dialogue of the narrative (since except here only YHWH speaks), but there is no direct answer: YHWH's reply emphasizes once more the weight of Israel's guilt, and this not even in further explications but simply by repeating phrases of Chapter 8.[134] This reiterated justification of the punishment implies a "yes, I am indeed about to destroy ..." rather than a comforting or merciful answer. If Ezekiel's cry was meant as an intercession on behalf of Jerusalem (such as Am 7:2, 5), it was not successful. This is the last word addressed to the prophet within this edition of the vision account – and he too remains silent from now on. There is nothing more to be said: judgement is inevitable, as well as justified.[135] This scene is the only one without a change in location.

The substitution of the prophet as YHWH's dialogue partner by the man in linen (10:2) signals the beginning of the third scene. YHWH now instructs the man in linen to go into the temple, take burning coals, and scatter them over the city (10:2, imperatives). Immediately afterward, the Glory of YHWH starts moving towards the threshold of the temple (10:4).

This section is closely linked to the fourth section (10:6–7*, 18–19*; 11:23), as the two narrate simultaneous actions.[136] In fact, v. 6a refers back to the command through וַיְהִי + infinitive before narrating the execution of the command (6c–7f*). Hence it is at the same time as the Glory moving to the threshold (10:4) that the man enters the building (10:6). Then, the exodus of the כְּבוֹד־יְהוָה is completed in a straight eastward line out of the temple and the city to the mountain of olives (10:18a, 19d; 11:23). The two movements – inwards and outwards – cross each other; they are narrated step by step, one sandwiched into the other, and extend from the third into the fourth scene. The burning of the city is not explicitly recounted.[137] Likewise, the text gives no hint about any further relocation

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134 Compare 9:9e-g to 8:12d-f; 9:10ab to 8:18bc; also, though with differences, 9:9c to 8:17e. On 9:8–10, see also Chap. 7.1.1.2 below.

135 On the "Notwendigkeit und innere Folgerichtigkeit des Ablaufs von Schuld, Zorn und Gericht", see also Krüger, *Geschichtskonzepte*, 416–419 (quote: 418).

By contrast, Ka Leung Wong, *The Idea of Retribution in the Book of Ezekiel*, VTSup 87 (Leiden: Brill, 2001), 163–170 interprets the killing in Ezek 9 as a כרת penalty (Lev 7:20) and thus as inherently aimed at controlling impurity, rather than as plain punishment.

136 The two sections are so closely related that they can almost be seen as one section only. In fact, I have argued this in the previous version of my thesis. However, the use of וַיְהִי in v. 6a suggests the beginning of a new section. I am indebted to Klaus Bieberstein for drawing my attention to this.

137 Greenberg, *Ezekiel 1–20*, 197. "The vision's unity of location dictated that the theme of the burning of the city be broken off with the exit of the man dressed in linen to execute his orders." Ibid., 193. In Isa 6, and in other contexts, fire coals have a cleansing function. Whether purification is im-

of the divine Glory (whether it moves towards the exiles), but finishes at this point.

The four sections of 9:1–11:23* are interrelated. The first, third and fourth section (9:1–7* and 10:2–11:23*) correspond the most as they deal directly with the commencing judgement over the city, impersonated by the 6+1 men (none of whom appear in the second section). The man in linen has a bridging function since he is mentioned in three scenes (9:2d; 10:2af, 6–7). While "the city" is important in all four sections (9:1b, 5b, 7f, 9d; 10:2e; 11:23ac), only the second (9:8–10) additionally uses "Jerusalem" (9:8f).

The dialogue of the second section is a retarding element that once again justifies the radicalism of the judgement with the radicalism of the guilt and sinfulness of the House of Israel, which had culminated in their conviction that YHWH would not see them as he had already abandoned the land. Although standing out, 9:8–10 is well rooted in its context: it is related to the first section through the common terms נכה (9:5c, 7f, 8a) and מַשְׁחִית (9:1c, 6a, 8 f), and when YHWH orders the destruction of the city, he quotes 8:18a–c (though in imperative form) as he will again in 9:10ab. On the other hand, the second and the third section are linked by the verb מלא in 9:9cd and 10:4bc. These verses are not only parallelisms in themselves but parallel to each other as well,[138] though they stand in stark contrast to each other as far as their content is concerned: on the one side the cloud and the brightness of the Glory of YHWH, on the other bloodshed and injustice throughout the city and the land.[139]

3.3.4 Connections between 8:5–18 and 9:1–11:23*

Ezek 8:5–18 and 9:1–11:23* seem at a first glance relatively independent of each other. This impression may be supported by the different semantic fields dominating the two chapters.

On the one hand, Ezek 8 is dominated by cultic vocabulary, especially pejorative expressions for non-YHWH cults: for example סֵמֶל הַקִּנְאָה (8:3e, 5d); שֶׁקֶץ

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plied here as well, is hard to say: the context suggests rather a meaning of judgement, but the two concepts might not exclude each other. The issue is discussed e.g. by Wong, *Idea of Retribution*, 170–178.

138 9:9cd: וַתִּמָּלֵא הָאָרֶץ דָּמִים וְהָעִיר מָלְאָה מֻטֶּה

10:4bc: וַיִּמָּלֵא הַבַּיִת אֶת־הֶעָנָן וְהֶחָצֵר מָלְאָה אֶת־נֹגַהּ כְּבוֹד יְהוָה.

139 Another occurrence of the verb is in 10:2d where the man in linen is asked to fill his hands with the fire coals.

מִשְׁתַּחֲוִיתֶם לַשֶּׁמֶשׁ (8:14c); (8:10c) וְכָל־גִּלּוּלֵי בֵּית יִשְׂרָאֵל (8:11d) הַקְּטֹרֶת; מִבְכּוֹת אֶת־הַתַּמּוּז (8:16e), and especially the over and over repeated תּוֹעֵבוֹת (8:6d, g 9c, 13c, 15d, 17c).

On the other hand, in Ezek 9–10*, particularly in the first section, verbs concerned with destruction and violence govern the scene, for example כְּלִי שֶׁפֶךְ אֶת־חֲמָתְךָ (9:1c, 2c); נכה (9:5b, 8a); הרג (9:6a); מַשְׁחִית (9:6a, 8f); מַשְׁחֵתוֹ/מַפָּצוֹ (9:8f). Also הָעִיר is an important term (9:1b, [4b,] 5b, 7f, 9d; 10:2e; 11:23ac). Moreover, in 8:5–18 the prophet is brought from one place to the next by his divine guide, whereas in 9:1–11:23* the prophet stands still, watching the path of the executioners and of the Glory of YHWH.

At the same time, there are noteworthy connections between the two parts. As for the semantic field of violence, מָלְאוּ אֶת־הָאָרֶץ חָמָס in 8:17e appears to be a variation of the parallelism in 9:9cd. Both times the context is that of a summarizing demonstration of guilt. Cohesion is further created by the above mentioned repetitions of 8:12d-f in 9:9e–g (for they are saying, 'There is no YHWH who sees [us], YHWH has abandoned the land.') and of 8:18bc in 9:5de, 10ab (my eye will show no pity, and I will not relent). Additionally, the transition by the echo of 8:18d in 9:1a knits both parts tightly together.[140]

Section 9:8–10 may be considered the climax of the narrative as it stands out in several ways: it is the only dialogue, shows a different behaviour of the prophet, and recollects the most quotations from previous sections. Furthermore, it offers essential clues for the interpretation of the whole vision. However, its position (neither centre nor end) is unusual for a narrative peak. This has led to different redaction-critical hypotheses.[141] Yet after the repetition of the verdict in 9:10, in forwards pointing *x-yiqtol* clauses, the reader would expect further action. In this view, the closely connected sections 10:2–11:23* appear as the "last act," during which, as an extreme consequence of the defilement, YHWH indeed abandons his city while it goes up in flames.

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140 These connections are also observed, for example, in Greenberg, *Ezekiel 1–20*, 193.

141 This is the reason why Houk, "Final Redaction," 53 f. suggests that the original place of what he calls "altar vision" (10:2–7*) was between 9:2 and 9:3. There are however no convincing grounds for this speculation. Another proposal is not to count any verses of Ezek 10 to the original account. Accordingly, the narrative would end with the dialogue in 9:8–10 (supported for instance by Behrens, *Prophetische Visionsschilderungen*, 230–232). See arguments in section 3.2.6.

3.3.5 Summary

Ezek 8–11* has the structure of both a vision account and a prophecy of judgement. As a proof of Jerusalem's guilt, the prophet is made witness to the sins of her population. In proportion to the increasing holiness of the place in which they are performed, the cults he witnesses become more and more severe "abominations." Twice the people's belief is quoted that YHWH is either absent or that his presence is ineffective (8:12ef; 9:9fg).[142] However, as both the prophet and the reader know, YHWH is still present, and very efficaciously. Through the long description of foreign cult practices, the judgement sentence is meant to appear, despite its severity, as an even-handed consequence of the sins.[143] It is because the temple has already been defiled that it will be entirely defiled by the corpses. It is because the people have acted as though YHWH was remote and inconsiderate, that he is now indeed abandoning the temple and the burning city.

In this view, Ezek 8–11* identifies YHWH as the real cause of the catastrophe and gives a reason for his wrath – the persistence of cultic sins and, to a lesser degree, injustice.[144] Being a vision rather than an oracle, the judgement is not merely announced but dramatically enacted in front of the visionary's eyes. The devastation is also interpreted in advance: the real opponent of Israel, the one who will be responsible for its destruction, is YHWH, not the Babylonians. The true cause for the catastrophe lies in disobedience to God.

3.4 Structural Consequences of the Cherubim Redaction and the Wheel Redaction

The enlargement of Ezek 8–11 through the description of the cherubim and the wheels has structural consequences only for the second main part (9:1–11:23*).

While in the original account this part consisted of four sections, now it has grown to six. The first two sections (9:1–7*, 8–10) remain unaltered, except for the insertion of 9:3ab, whereas 10:1–11:23* has been expanded over four sections:

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142 Sedlmeier, *Ezechiel 1–24*, 143, 153.
143 To put it with Greenberg, *Ezekiel 1–20*, 200: "Eye-witnessing ... here serves theodicy."
144 The "explanatory function" of Ezekiel's prophecies of judgement is emphasised e.g. by Davis, *Swallowing the Scroll*, 110; Renz, *Rhetorical Function*, 41.

Table 4: Structure Ezek 8–11 Cherubim Redaction

8:1–3	*Frame: From Exile to Jerusalem*
8:5–18	*Demonstration of Guilt in Four Partial Visions*
8:5–6	1. The Image of Jealousy north of the Northern Gate
8:7–13*	2. Seventy Elders in a Hidden Room in the Gate
8:14–15	3. Women Weeping the Tammuz at the Temple Gate
8:16–18	4. Twenty Men Worshipping the Sun in the Inner Court
*9:1–11:23**	*Judgement and Vision of Glory*
9:1–7*	YHWH Gives Orders to the Six Executioners
9:8–10	Ezekiel's Cry and YHWH's Answer
10:1–5	Cherubim Appear / YHWH Gives Orders to the Seventh Man / Departure Begins
10:6–7*[145]	Execution of YHWH's Orders (Man in Linen)
10:9–13	Description of the Wheels
10:15–22*; 11:22–23	Departure of Glory, Cherubim, and Wheels from the City
11:24–25	*Frame: Return into Exile*

3.4.1 The First Stage of Departure and the Man Dressed in Linen (10:1–5, 6–7)

After Ezekiel's cry (9:8) and YHWH's reaffirmation of the judgement, 10:1 begins with a surprise clause (... וָאֶרְאֶה וְהִנֵּה), calling to mind the visionary genre of the overall text. Yet there is no vision account in the form-critical sense[146] since the speech (10:2) and the sight (10:1) are not related; the words are not even directed to the seer but to the man in linen.[147] Nevertheless, 10:1ab$_1$ introduces a new section (10:1–5), which contains YHWH's command to the man in linen and the beginning of the exodus of the כְּבוֹד־יְהוָה. This narration is now additionally inter-calated by descriptive elements, mainly in *x-qatal* clauses,[148] concerning the living cherubim-throne waiting outside the temple building.

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145 Verse 10:8 has been recognized as a gloss and does not fit in the structure. It will not be considered here. The same applies to 10:14.

146 Behrens, *Prophetische Visionsschilderungen, 239* explains that the recurrence of few form typical elements suffice in this context to signal continuity of genre to the reader.

147 This structural confusion is an additional sign that neither 9:11 nor 10:1 belonged to the original account.

148 Ezek 10:1b$_2$, 3b, 4c, 5. Furthermore, a participle clause in 10:3a and a verbless clause in 10:1c.

The subsequent section 10:6–7, which narrates the execution of YHWH's orders by the man dressed in linen, remains structurally unaltered. It receives a brief addition by the wheel redaction (6d) and the late single-cherub glosses in v. 7ad.

3.4.2 The Description of the Wheels (10:9–13)

The surprise clause in 10:9ab introduces a new section (10:9–13) and initiates the description of the wheels. Contrary to the previous sections 10:1–5, 6–7, which were characterized by the alternation of action and descriptive elements, this paragraph uses exclusively background sentence forms like nominal or participial clauses or general *x-yiqtol* clauses, i.e. it is purely descriptive. It explains the appearance and the movement of the wheels. Like the cherubim, the wheels are subjects of verbs of motion.[149] The identification of the wheels (אוֹפַנִּים) with the גַּלְגַּל (10:13) concludes this paragraph.[150]

3.4.3 The Departure from the City (10:15–22; 11:22–23)

The next *wayyiqtol* form occurs only in 10:15a where a new section commences (10:15–22) Again, background information about the cherubim in *x-yiqtol* clauses (10:16ab, 17ab) alternates with action: the departure of the Glory from the temple, in *wayyiqtol* clauses (10:15a, 18ab, 19abd; 11:22a, 23ab).

Within this last section, 10:20–22 seem unrelated to their context and retard the exodus of the Glory from the city in 11:23.

3.4.4 Summary

The lengthy description of the cherubim and the wheels – a living throne of winged creatures in replacement of a throne of wooden statues – emphasizes once more the majesty and power of YHWH, along with his independence from the Jerusalem temple.

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149 היה 10:10b; הלך 10:11ac, 16a; עמד 10:17a; רום 10:17b. Their close connection to the cherubim is further underlined by the negated סבב (10:16b).

150 This is, of course, only after 10:13 has been inserted (see 3.2.3.5; this verse is not part of the wheel redaction).

On the other hand, the overwhelming images draw the reader's attention away to some extent from the transgressions and the punishment of Jerusalem, and even the prophet is almost forgotten during this part; as a result the original point of the vision now occupies a less prominent position.

3.5 Consequences of the Insertion of 11:1–22: Structure of the Present Text

With the insertion of the two disputation words 11:1–13, 14–21, the text arrives almost at its present form, as neither the partial judgement revision nor later glosses will affect its structure in a significant way. Therefore it is not relevant here if the former occurred before or after the redaction of Ezek 11.

The structure is now more complex, though comparable, than it was originally. There are still two main parts, each of which can be subdivided into several sections. The frame has grown to include the final departure of the Glory from Jerusalem,[151] comprising 8:1–3; 11:22–25. A third change in location by means of the spirit in 11:1 splits Ezek 8–11 into two main parts (A: 8:5–10:7 and B: 11:1–21), each of which consist of two major sections (8:5–18; 9:1–10:7 and 11:1–13, 14–21).[152]

The description of the cherubim and wheels (10:8–22) could be attributed to part A, as in the structure described previously. However, in view of the symmetry between part A and part B and regarding the form of part A as "visionary version of a two-part oracle of judgement,"[153] 10:8–22 does not fit in its structure properly; it is better considered as a third element in between the two main parts.[154] Thus the three stages of the departure of the Glory from temple and city (10:4, 18–19*; 11:23) are now spread over three different components of the unit. At the end of part A, the Glory moves to the threshold; in the middle part it reaches the east gate; at the end of the vision, already as part of the frame, it has left the city.

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151 On the frame in the present form of the text, see Greenberg, *Ezekiel 1–20,* 192. See also Hossfeld, "Tempelvision Ez 8–11," 156 f; Allen, *Ezekiel 1–19*, 129 f.

152 Greenberg, *Ezekiel 1–20*, 192 f.

153 Allen, *Ezekiel 1–19*, 130.

154 These structural difficulties are due to the redactional character of this part. Greenberg, *Ezekiel 1–20,* 195 observes that this part is now "in center position." Similarly van Dyke Parunak, "Structural Studies," 205 f. In the following he describes Ezek 8–11 as "representative of the rîb pattern of prophetic condemnation" (pp. 207 f; cf. 207–215).

Table 5: Structure Ezek 8–11 Final Text

8:1–4	*Frame: From Exile to Jerusalem*	
8:5–10:7	*Part A: Cycle of Visions*	
8:5–18	1. Demonstration of Guilt	
	8:5–6	The Image of Jealousy north of the Northern Gate
	8:7–13	Seventy Elders in a Hidden Room in the Gate
	8:14–15	Women Weeping the Tammuz at the Temple Gate
	8:16–18	Twenty Men Worshipping the Sun in the Inner Court
9:1–10:7	2. Judgement	
	9:1–7	YHWH and the Six Executioners
	9:8–10	Ezekiel's Cry and YHWH's Answer
	10:1–5	YHWH and the Seventh Man / Departure Begins
	10:6–7	Execution of YHWH's Orders
10:8–22	*Middle Part: Cherubim, Wheels, and Glory*	
11:1–21	*Part B: Two Disputation Words*	
11:1–13	1. Cauldron and Flesh	
	11:1–4	Frame and Quotation
	11:5–12	YHWH's answer (5–6, 7–8, 9–12)
	11:13	Frame (Pelatiah's death) + Transition
11:14–21	2. Deliverance for the Exiles	
	11:14–15	Quotation
	11:16–21	YHWH's answer (16, 17–18, 19–20, 21)
11:22–25	*Frame: Glory's Departure from the City / Prophet's Return to Exile*	

Part A corresponds roughly to the original vision account with its above discussed structure: the first half, subdivided into four scenes, is centred on demonstrating Jerusalem's sinfulness (8:4–18). It is followed by the second half, the judgement (total or partial), including Ezekiel's intercession and YHWH's answer as well as the beginning of the Glory's departure from the temple building (9:1–10:7), whereas his leaving the temple area and the city has been included into the middle part and into the frame, respectively.

3.5.1 Structure of the Two Disputation Words (11:1–21)

The newly inserted part B (11:1–21) offers two combined disputation words (11:1–13, 14–21), which are connected to each other and to the context through the recurrent theme *Jerusalem*[155] and through the discussion of judgement measures.

11:1–21 is split into two sections through the prophet's question in 11:13 and the word-event formula in 11:14. Both sections consist mainly of divine speech, commencing by addressing the prophet as בֶּן־אָדָם (11:2b, 15a$_p$) and reporting a statement of the inhabitants of Jerusalem (11:3b–d, 15bc). In both speeches, the messenger formula (11:5d, 7a, 16b, 17b) has a structuring function.

3.5.1.1 The First Disputation Word (11:1–13)

The first disputation word (11:1–13) is framed by the recurrence of the name *Pelatiah* in 11:1, 13. The group of men at the east gate (11:1) recalls the scenes in 8:11, 16,[156] though here the men are not performing any activity. Instead, YHWH quotes a motto of theirs and calls them "planners of iniquity and advisers of wicked advice" (הַחֹשְׁבִים אָוֶן וְהַיֹּעֲצִים עֲצַת־רָע, 11:2b). Another intervention of the spirit (11:5a) then marks the beginning of the main section of the oracle, YHWH's answer, which is subdivided into two parts (11:5–6, 7–12).

The first, a demonstration of guilt (11:5–6), with sentence forms indicating past tense, is introduced by the messenger formula. In 11:6a, the theme word "city" occurs, to which all subsequent sections have pronominal references.[157]

A second messenger formula + לָכֵן in 11:7a indicates the beginning of the announcement of judgement, which first refers back to the word concerning the cauldron and the flesh (11:7bd), then launches YHWH's response by the introduction of the catchword "sword" (חֶרֶב 8ab). After the prophetic utterance formula (11:8c), the threat becomes more explicit yet basically repeats the previous verses. 11:9–12 contain mainly sentence forms indicating future tense and are characterized by the theme words "to judge" (עשׂה שְׁפָטִי 9c; שׁפט 10b, 11c), "sword" (חֶרֶב 10a), and by another reference to the cauldron and the flesh (11ab). The recognition formula occurs twice and brings this section to a close. The frequent use

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155 *Jerusalem*: 8:3d; 9:4b, 8f; 11:15; *city*: 9:1b, 4b, 5b, 7f, 9; 10:2e; 11:2b, 6a, 23a.
156 It is noteworthy that the elements of the typical surprise clause (וָאֶרְאֶה וְהִנֵּה) appear in 11:1cd in inverted order (וְהִנֵּה... וָאֶרְאֶה). Thus part of the description (1d) is included in the *wayyiqtol* clause.
157 References through the independent pronoun הִיא in 11:7d, 11a and through suffixes in 11:7c, 9a, 11b. In this way, greater coherence is given to the speech.

of formulae within this divine speech is striking. Whether or not the prophesying is meant to directly cause Pelatiah's death remains unclear;[158] in any case it is the death of Pelatiah that provokes Ezekiel to fall down and cry out to YHWH for a second time, as before in 9:8 (11:13c-f).

3.5.1.2 The Second Disputation Word (11:14–21)

The second speech 11:14–21 is introduced by the formula וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר (11:14). As in 11:2–3, the prophet is addressed as בֶּן־אָדָם (11:15a) and a saying among Jerusalem residents is cited (15cd), this time without specifying any particular group. The twofold messenger formula, enlarged by לָכֵן אֱמֹר (16ab, 17ab), subdivides the speech in two parts: a first and shorter one (11:16), mostly in retrospective x-*qatal* clauses, takes up the verb רחק (15c, 16c), affirming that the cause of the exile was indeed YHWH.

The second and longer speech section (11:17–21) contains mainly sentence forms of the future tense. It picks up another verb from the quote, נתן (15d, 17 f, 19ad, 21b), to announce the return to the country (17–18) and the gift of a "heart of flesh" (19–20) for the exiles.[159] Twice a combination of היה + אֲנִי recurs (16, 20), framing the judgement of the past and the promise for the future, which concludes with the covenant formula in 20de. Instead, 11:21 seems to return to the theme of judgement (citing 9:10c) for those who choose to stick to their idols, and finishes the speech with the prophetic utterance formula (11:21c).

In point of fact, 11:14–21 is not a reply to 11:13 because the addressee changes abruptly from the inhabitants of Jerusalem to the Judahites in exile; also the occasion causing the oracle is different as it responds to another saying (11:15). Nevertheless, 11:14–21 is to be understood as a positive answer concerning the existence of a "remnant" (שְׁאֵרִית יִשְׂרָאֵל 13 f). While YHWH sharply rejects the claims of the remaining Jerusalemites (11:7–12), he affirms he has in a certain way become, for the *golah*, the very sanctuary they cannot access anymore (11:16e: וָאֱהִי לָהֶם לְמִקְדָּשׁ מְעַט). It is disputed whether מְעַט has here a temporal meaning ("a sanctuary for a little while") or indicates a degree ("a sanctuary to some extent").[160] The gram-

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158 The dreamlike character of the text in this regard is strongly underlined e.g. by Greenberg, *Ezekiel 1–20*, 188 f; and James M. Ward, *Thus Says the Lord: The Message of the Prophets* (Nashville: Abingdon, 1991), 177. Other authors seem to regard the death of Pelatiah as a real event; e.g. Allen, *Ezekiel 1–19*, 162 f; Schöpflin, "Destructive and Creative," 114 f.

159 The verbal form וְנָתַתִּי has already occurred once before, in a negative sense, in 9b ("I give you into the hand of ...") and is here repeated three times positively (17f, 19ad).

160 Scholars who favour the restrictive sense of מְעַט as "little" or "to some extent" are, e.g. Greenberg, *Ezekiel 1–20*, 190; Allen, *Ezekiel 1–19*, 128; Thomas Renz, "The Use of the Zion Tra-

matical ambiguity may be intentional; in any case, מְעַט "functions as a minimiz-
ing qualifier."[161] Still, for the period of the exile YHWH remains approachable
to his people; abandonment is not the last word. Finally, the promise of a "new
spirit" and a "heart of flesh" (11:19) anticipates the possibility of a new beginning,
brought about by YHWH, for the "remnant of Israel." This remnant however, in
contrast to the Jerusalem perspective in 9:8, is found in the exilic community, not
in Judah.[162]

3.5.2 Connections between 8:5–10:7 and 11:1–21

3.5.2.1 Lexematic References

The first temple vision in its present shape cannot deny its editorial growth
over time. Nevertheless, lexematic references between the two main parts
(8:5–10:7 and 11:1–21) – in addition to those already observed in the original vision
account – give it a certain coherence and unity. For instance, the theme word
תּוֹעֵבוֹת, so important throughout Ezek 8 (8:6dg, 9c, 13c, 15d, 17c; 9:4c), recurs
again in 11:18b, 21a. The combination of רחק + מִקְדָּשׁ occurs once in each main
part. In 8:6de it denotes either a distance of the Jerusalemites from the temple
or their being responsible for YHWH's departure from it, depending on how one
interprets the infinitive construction. In 11:16ce it turns the concept of the quote in
11:15cd upside down, by differentiating between physical remoteness from Jerusa-
lem and distance from YHWH.[163] Another catchword-connection can be observed
in the recurrence of the combination of מלא and חָלָל / חֲלָלִים in 9:7c and 11:6b.

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dition in the Book of Ezekiel," in *Zion, City of our God*, ed. Richard S. Hess and Gordon J. Wen-
ham (Grand Rapids: Eerdmans, 1999), 90; Joyce, *Ezekiel*, 112–114. Zimmerli, *Ezechiel*, 250 thinks
of substitutional forms of worship. The temporal meaning is advocated e.g. by Andreas Ruwe,
"Die Veränderung tempeltheologischer Konzepte in Ezechiel 8–11," in *Gemeinde ohne Tempel –
Community without Temple: Zur Substituierung und Transformation des Jerusalemer Tempels und
seines Kults im Alten Testament, antiken Judentum und frühen Christentum*, ed. Beate Ego, et al.,
WUNT 118 (Tübingen: Mohr Siebeck, 1999), 3–18; Kutsko, *Between Heaven and Earth*, 97–99 and
translated in RSV and NRSV.

161 Block, *Ezekiel 1–24*, 350. He also suggests an intentional ambiguity.

162 Dalit Rom-Shiloni, "Ezekiel as the Voice of the Exiles and Constructor of Exilic Ideology,"
HUCA 76 (2005): 8 f. and throughout, sees in Ezekiel the construction of the identity of the House
of Israel with the exilic community. On this rivalry, see also Section 8.2.2.

163 Recognizing this reference uncovers a certain irony. "Während sich das in Jerusalem ver-
bliebene Haus Israel von Jahwes מִקְדָּשׁ entfernt, ist Jahwe denen, die er entfernt hat, nicht fern,
sondern ist ihnen לְמִקְדָּשׁ מְעַט geworden." Ohnesorge, *Jahwe gestaltet*, 16.

Also the scenes of twenty or twenty-five men "at the entrance" in connection with "east" in 8:16 and 11:1 resemble each other strongly,[164] while the name *Jaazaniah* recurs in 8:11b and 11:1d, although with different father names. Besides, it is precisely the mentioning of the east gate that builds a bridge from the last location of the previous part (the position of the Glory in 10:19d) to Part B (11:1a).

Lastly, the prophet is instructed, in 11:15, to refer these words to his "relatives" and "men of your kin" (אַנְשֵׁי גְאֻלָּתֶךָ); this command is, in the present text, carried out in 11:25: "And I told the exiles (אֶל־הַגּוֹלָה) all the words …" In the original account, this phrase referred to the entire vision, whereas now the reader would naturally understand it as the prophet's acting out the command given to him in 11:15.

3.5.2.2 Copied Verses

This leads to one of the two most obvious links between the two main parts: the translation by spirit in 8:3 and 11:1. The shorter version of 11:1 seems to consist of all and only those parts of 8:3 which are relevant to its own context. The journey "between earth and heaven" is omitted as well as "to Jerusalem" because neither is appropriate for moving within the boundaries of the city. The gate is described with the same wording; only "north" in 8:3 has been changed into "east," so as to create the abovementioned connection to 10:19.[165] Like 8:4, also 11:1c begins with וְהִנֵּה; thus 11:1cd invert the normal order of the visionary surprise clause.

Table 6: Ezek 8:3–4 and 11:1

8:3c–d, 4a	11:1a–c
וַתִּשָּׂא אֹתִי רוּחַ בֵּין־הָאָרֶץ וּבֵין הַשָּׁמַיִם	וַתִּשָּׂא אֹתִי רוּחַ
וַתָּבֵא אֹתִי יְרוּשָׁלַיְמָה בְּמַרְאוֹת אֱלֹהִים	וַתָּבֵא אֹתִי
אֶל־פֶּתַח שַׁעַר הַפְּנִימִית הַפּוֹנָה צָפוֹנָה …	אֶל־שַׁעַר בֵּית־יְהוָה הַקַּדְמוֹנִי הַפּוֹנָה קָדִימָה
וְהִנֵּה…	וְהִנֵּה…

See also Paul M. Joyce, "Dislocation and Adaptation in the Exilic Age and After," in *After the Exile: Essays in Honour of Rex Mason*, ed. John Barton and David J. Reimer (Macon: Mercer University Press, 1996), 49; Rom-Shiloni, "Voice of the Exiles," 16 f.

164 Twenty or twenty-five men: 8:16b; 11:1b; פֶּתַח 8:16b; 11:1c. The expression for "east" differs from twice קֵדְמָה in 8:16de to קַדְמוֹנִי and קָדִימָה in 11:1b.

165 Contrary to Ohnesorge, *Jahwe gestaltet*, 50–55, I see the logical tension created by this as an involuntary side-effect to the intended connection between the two parts (3.2.1.1).

The second strong connection is the prophet's cry of intercession (9:8; 11:13). Its prominent position in the original temple vision has already been examined.[166] The doublet in 11:13 is introduced almost literally in the same way; it addresses YHWH with the same words and is also in its content nearly identical to 9:8:

Table 7: Ezek 9:8 and 11:13

9:8c–f	11:13c–f
וָאֶפְּלָה עַל־פָּנַי	וָאֶפֹּל עַל־פָּנַי
וָאֶזְעַק	וָאֶזְעַק קוֹל־גָּדוֹל
וָאֹמַר	וָאֹמַר
אֲהָהּ אֲדֹנָי יְהוִה הֲמַשְׁחִית אַתָּה	אֲהָהּ אֲדֹנָי יְהוִה כָּלָה אַתָּה עֹשֶׂה
אֵת כָּל־שְׁאֵרִית יִשְׂרָאֵל	אֵת שְׁאֵרִית יִשְׂרָאֵל:
בְּשָׁפְכְּךָ אֶת־חֲמָתְךָ עַל־יְרוּשָׁלָם:	

Just as 9:8 is the peak of part A, so 11:13 is the high point and focus of part B. While the similarities reveal clearly that 11:13 has been modelled on 9:8, there are differences as well:[167] the addition of קוֹל גָּדוֹל in 11:13d inserts an element from the context of 9:8, namely from 8:18d; 9:1a. YHWH's work of destruction is called מַשְׁחִית in 9:8 f,[168] while 11:13 f employs כָּלָה עשׂה.[169] Both are participle clauses, though 9:8 f is longer than 11:13 f, as in the latter the infinitive construction is lacking as well as ־כָּל before שְׁאֵרִית יִשְׂרָאֵל. It is not clear if the redactor who authored 11:13 intended hereby to lessen the totality of the judgement. Different from part A, where the position of the prophet's question is unusual, 11:13 is situated at the centre of part B.

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166 Refer to Sections 3.3.4 and 3.3.5.

167 Ohnesorge, *Jahwe gestaltet,* 66–68.

168 The *hiph'il* participle of שׁחת occurs 16 times in the OT. It denotes a wilful and violent work of utter destruction, e.g. in the flood account (Gen 6:13) and the narrative on the destruction of Sodom (Gen 19:13f); it can also refer to human behaviour (e.g. Jer 6:28) or to a savage beast (e.g. Jer 2:30).

169 The noun כָּלָה occurs 18 times in the OT, of which 14 times together with עשׂה, indicating complete annihilation, usually operated by YHWH. It occurs more frequently in exilic/postexilic authors.

3.6 The Intention(s) of Ezek 8–11

The first temple vision in Ezekiel addresses in its original account the double issue of justification and interpretation of the imminent punishment. Already the genre *vision account* suggests that what is conveyed in Ezek 8–11* claims to be YHWH's view on the events.[170] In the narrative, it is YHWH who makes the prophet observe Jerusalem's "abominations," quoting the people's false belief in a loss or ineffectiveness of YHWH's presence (8:12ef; 9:9fg) and expressing his anger (8:17–18). Everything is seen from YHWH's perspective. Jerusalem has manoeuvred herself into a position so hopelessly determined by turning away from YHWH that the only possible consequence seems to be her annihilation. According to this vision, the real enemy she has to fear now is YHWH, not Babylon. The deepest cause for the loss of the holy city does not lie in politics but in Israel's disobedience to God.[171]

In the ancient Near East, the removal of a deity from their sanctuary often resulted from a defeat in war.[172] The account of YHWH's *deliberate* departure is a slap in the face to Babylonian triumphalism and at the same time to any ideology proclaiming the inviolability of Jerusalem. YHWH does not hesitate to withdraw his protecting presence and even to command the massacre of his people.[173]

Yet the message of Ezek 8–11* goes beyond doom and destruction. For it is essential that YHWH remains in charge. Despite the historical appearances, Ezekiel proclaims a God whose power and justice are undiminished. Even though all the visible signs and means of worship and faith may be lost: as long as history can reasonably be explained as resulting from YHWH's mighty deeds, placing trust in YHWH is not – thus never was nor will be – irrational or bound to failure. "Ezekiel offers a key to understanding the disaster which had engulfed the

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170 This will be discussed more in depth in Chapter 7.2.1.

171 Although elsewhere in Ezekiel – for example in the allegory of the vine and the eagle, Ezek 17 – the political implications are addressed (so rightly Mein, *Ethics of Exile*, 76–100), Ezek 8–11 give an entirely religious interpretation of the imminent tragedy. See Alex Luc, "A Theology of Ezekiel: God's Name and Israel's History," *JETS* 26, no. 2 (1983): 139 f.

172 On this motif and its influence on Ezekiel, see especially Bodi, *Poem of Erra*, 183–218; Daniel I. Block, "Divine Abandonment: Ezekiel's Adaptation of an Ancient Near Eastern Motif," in *The Book of Ezekiel: Theological and Anthropological Perspectives*, ed. M. S. Odell and J. T. Strong, SBLSymS 9 (Atlanta: SBL, 2000), 15–42; Kutsko, *Between Heaven and Earth*, 101–169.

173 This does not question the special role of Jerusalem and the temple, on the contrary: "What used to be the center from which God's order was established is now the center of chaos and consequently will be the center of judgment in the restoration of order. The 'abominations' pictured in the vision are the worse for being committed near YHWH's sanctuary." Renz, "Zion Tradition," 89. However, once the Glory has left Jerusalem, "Zion ceases to be the place the Zion tradition claims it was." Ibid., 90.

nation: this is not, he asserts, meaningless chaos; it is the just punishment of a sinful people by their powerful God."[174] Thus Ezekiel gives an important contribution to the conservation and adaptation of Israelite faith and identity in the face of the Babylonian exile.

The drama of Jerusalem's rejection naturally attracted the attention of readers and was gradually enriched by many details. Most notably, the idea of the living cherubim throne awaiting the Glory outside the temple building gives still greater dignity to YHWH's exodus from the temple and the city. Simultaneously, this throne of living winged creatures – eventually even equipped with wheels – certainly underlines God's mobility. Even though the temple is acknowledged as his regular dwelling place on earth, this is relativised by YHWH's potential omnipresence.[175]

Through the insertion of the two disputation words 11:1–13, 14–21, the gloomy vision of punishment Ezek 8–11* receives a second climax. The unsuccessful intercession of 9:8–10 is counterbalanced by the parallel scene of 11:13 where the answer (11:14–21) consents to more hope, at least for the exiles. The disputation word 11:14–21 contains two remarkable theological statements.[176] The first is that the exiles are not to be considered far from YHWH because he has "become for them לְמִקְדָּשׁ מְעַט (a sanctuary for a little while/to a little extent) in the countries to which they have come" (11:16ef), i.e. to some not further explained extent, YHWH assumes the function of the temple and remains accessible even in exile.[177] Secondly, a few verses ahead, 11:19 promises to the same group of people, in addition to their return (17c–f), a "new spirit" (רוּחַ חֲדָשָׁה 19b) and "one heart" (לֵב אֶחָד 19a), which will be a "heart of flesh" (לֵב בָּשָׂר 19d) in substitution of their "heart of stone" (לֵב הָאֶבֶן 19c).[178] Contrary to the message of annihilation prevailing in Ezek 8–11, this anticipates a new beginning as radical as the judgement.

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174 Paul M. Joyce, *Divine Initiative and Human Response in Ezekiel*, JSOTSup 51 (Sheffield: JSOT Press, 1989), 34.

175 Renz, "Zion Tradition," 96; Ruwe, "Veränderung," 14.

176 These will also be discussed in Chap. 8.2.2.

177 Ruwe, "Veränderung." Despite redaction-critical shortcomings, the main thesis of Ruwe's article is intriguing. The temporary divine presence independent from the temple (11:16) and the mobile throne-chariot (10:8–17) attempt to transfer temple functions and attributes directly onto YHWH, in order to adapt concepts of the presence of God – traditionally strongly connected to Jerusalem and the temple – to the temple-less situation of exile. On a similar note, Joyce, "Dislocation and Adaptation," 52–58; Kutsko, *Between Heaven and Earth*, 99 f.

178 Compare the parallel text in Ezek 36:26: "A new heart (לֵב חָדָשׁ) I will give you, and a new spirit (רוּחַ חֲדָשָׁה) I will put within you; and I will remove from your body the heart of stone (לֵב הָאֶבֶן) and give you a heart of flesh (לֵב בָּשָׂר)" (NRSV).

The image suggests that the very centre of Israel needs to be transformed so thoroughly that divine intervention is required. Only then will the restoration of the covenant be accomplished (11:20de).

In summary: the radicalism of the message of judgement delivered in Ezek 8–11* was mitigated to some extent after the catastrophe had occurred. Its fundamental theocentricity, however, did not lose its prominence throughout the redaction history of the text, but provided the starting point for a new message of deliverance. With Fuhs,[179] we might recognize in the artful composition of the final vision account the hand of a "pensive theologian" in the attempt of elucidating the painful experience of defeat and deportation.

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179 "Die kunstvolle Komposition verrät die bedächtige Hand eines nachdenklichen Theologen, der auf die Ereignisse aus einigem Abstand zurückschaut und sie im Lichte der Exilserfahrung zu deuten versucht." Fuhs, *Ezechiel*, 49.

4 Ezekiel 37:1–14

The vision of the resurrection of the dead bones is "by far the briefest of the four visions, though certainly the most famous."[1] In over two millennia, its daring imagery, which is at once gruesome and full of hope, has never ceased to attract the attention of readers, from early Jewish and Christian theologians to contemporary scholars, preachers, and artists.

Despite the lack of a date or proper introductory formula, the limits of the account are clearly defined by its characteristic topic. The previous unit concludes with the recognition formula in 36:38, and 37:1a begins with the formulaic reference to יַד־יְהוָה עָלַי (1:3b; 3:22a; 8:1d; 40:1a$_2$); the commencement of the following unit is clearly marked by the fresh word-event formula in 37:15.

4.1 Textual Criticism

The textual variations within 37:1–14 are not as numerous as in the previously discussed vision accounts. A few noteworthy differences are considered in the footnotes to the text in Appendix C.[2]

Still, it needs to be mentioned that the entire Chapter 37 has a different location in the oldest recovered Greek manuscript, Papyrus 967 (P[967]; dated to the late second/early third century CE) and, independently, in one *Vetus Latina* manuscript (*Codex Wirceburgensis*, fifth century CE). The chapter sequence in these versions is 36:1–23b; 38–39; 37; 40–48. Moreover, the well-known passage of the promise of a new heart and a new spirit (36:23c–38) is lacking from these manuscripts. Johan Lust and an increasing number of recent authors suggest this to be the original order, while the MT and majority of other manuscripts represent a later edition that required the insertion of 36:23c–38.[3] Overall, the text-critical

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1 Hals, *Ezekiel*, 269.
2 The marking of divergences through different kinds of brackets in the appendix is the same as for Ezek 1:1–3:15; 8–11: ( ) indicate omission by LXX and < > enclose emendations of the MT.
3 Lust, "Ezekiel 36–40," 517–533; Silvio Sergio Scatolini Apòstolo, "Ezek 36, 37, 38 and 39 in Papyrus 967 as Pre-Text for Re-Reading Ezekiel," in *Interpreting Translation: Studies on the LXX and Ezekiel in Honour of Johan Lust*, ed. F. García Martínez and M. Vervenne, BETL 192 (Leuven: Leuven University Press, 2005), 331–357; Crane, "Restoration of Israel," 254–327; Pohlmann, *Stand der theologischen Diskussion*, 127–130 and earlier in his commentary (2001); Peter Schwagmeier, "Untersuchungen zu Textgeschichte und Entstehung des Ezechielbuches in masoretischer und griechischer Überlieferung" (PhD diss., University of Zurich, 2004); Klein, *Schriftauslegung*,

arguments for a late origin of 36:23c–38 seem convincing[4] and the competing chapter sequences in P[967] and the MT may well reflect variant editions deriving from a time prior to the book's fixation. We are faced with two text traditions, each with their own inherent logic.[5]

The question of which tradition is older has some impact on the interpretation of 37:1–14 at a present-text level, as MT and P[967] have a different pericope immediately preceding the vision of the dry bones. In both traditions, 37:1–14 is followed by 37:15–28, a sign-act and prophecy about the reunification of Israel and Judah under one ruler. However, in MT, the text preceding 37:1–14 is 36:23c–38 (the promise of a new heart and spirit)[6] whereas in P[967], the vision follows 39:1–29 (the victory over Gog and the restoration of Israel). We can observe that, in any case, 37:1–14 is embedded in a context of restoration promises. To determine the relative context of the vision at every book-redactional level would require a kind of diachronic canonical criticism, which, though an interesting challenge, lies outside the scope of this study. We shall instead move on to the analysis of 37:1–14 in itself.

4.2 Redaction Criticism of Ezek 37:1–14

The literature review[7] has shown that the redaction history of 37:1–14 is vigorously disputed. A number of scholars who work redaction-critically regard it as a literary unity written by Ezekiel,[8] but at the same time there is not a single verse

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60–65; Lilly, *Two Books*. Also John W. Olley, *Ezekiel: A Commentary based on Iezekiēl in Codex Vaticanus*, LXXCS (Leiden: Brill, 2009), 482 seems to agree with this position.

4 Lust, "Ezekiel 36–40," 518–525; Crane, "Restoration of Israel," 258–265; Lilly, *Two Books*, 57–60, 122–127. For criticism on Lust, see Greenberg, *Ezekiel 21–37*, 739 f.; Ohnesorge, *Jahwe gestaltet*, 205 f; and Daniel I. Block, *The Book of Ezekiel: Chapters 25–48*, NICOT (Grand Rapids: Eerdmans, 1998), 341.

5 On the logic behind the sequence in P[967], see Lust, "Ezekiel 36–40," 529–531; Crane, "Restoration of Israel," 267–269; Lilly, *Two Books*, 205–207.

6 Michael Konkel, "Bund und Neuschöpfung: Anmerkungen zur Komposition von Ez 36–37," in *Für immer verbündet: Studien zur Bundestheologie der Bibel*, ed. Christian Frevel and Christoph Dohmen, SBS 211 (Stuttgart: Katholisches Bibelwerk, 2007), 129 (and again in "Prophet ohne Eigenschaften," 236 f.) observes that especially Ezek 36:26–27 functions, in the present canonical text, as a "*Leseanweisung*" for Ezek 37:1–14.

7 Refer to Chap.1.2.4.

8 For instance Eichrodt, *Ezekiel*, 505–511; Zimmerli, *Ezechiel*, 888–891; Behrens, *Prophetische Visionsschilderungen*, 253–271. This is to be distinguished from an a priori synchronic approach.

whose authenticity has not been questioned in the past forty years, and there is a plethora of conflicting ideas on the genesis of this short text.

There are three key areas with possible tensions in 37:1–14. These are 1) the combination of a vision (37:1–10) with a disputation (37:11–14); 2) the irregular use of *wᵉqatal* and other issues concerning 37:7–10; and 3) the repetitiousness of 37:12–14. In the following, each of these three matters shall be attended to in turn.

4.2.1 The Unity of Vision and Disputation

The original unity of the vision of the resurrection of the dry bones (37:1–10) and the subsequent disputation word that, in the present text, functions as the vision's interpretation (37:11–14) has frequently been questioned.[9] One reason for this is the obvious shift in genre, from vision account to disputation word. A second tension is often perceived in the imagery, as the vision clearly describes unburied bones (37:1–2) whereas 37:12–13 speak of graves.

Additionally, in the past, the syntax of v. 11, the verse which connects both parts, has not always been understood correctly. The alleged syntactic problems with v. 11b$_P$-c seemed to confirm that the connection was secondary.[10] However, this last issue has been resolved since Bartelmus demonstrated almost thirty years ago that the verse is grammatically and syntactically perfectly in order;[11] it does, therefore, not need to be discussed again.

4.2.1.1 The Shift in Genre

The argument that vision and disputation are two diverse and autonomous texts fails to keep in mind that, in the Old Testament, a vision always demands some explanation. Certainly, speech occurs already in 37:3–6, 9, yet there the dialogue serves the dynamism of the vision, stimulating further events that the prophet is to watch; it does not have an explanatory function. Verbal communication that sheds light on the meaning of the visionary events is offered only from v. 11 onward. The vision 37:1–10 is therefore *not* complete in itself because it lacks an

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9 Scholars maintaining that both parts are originally independent are, for example, Dieter Baltzer (1971), Frank-Lothar Hossfeld (1977), Peter Höffken (1981), Stefan Ohnesorge (1991), Harald M. Wahl (1999), Anja Klein (2008), and Saul M. Olyan (2009).

10 A case in point is Baltzer, *Ezechiel und Deuterojesaja*, 101 f.

11 Bartelmus, "Textkritik, Literarkritik und Syntax," 55–64. (See also Appendix C, note 11).

interpreting speech part. Even if v. 11a-b is included, the image remains enigmatic and one would still miss a formal conclusion of the account.

Conversely, though 37:11–14 may be taken as a formally independent disputation,[12] the mere *announcement* of restoration for the metaphorically "dead" is by far not as powerful without the preceding *demonstration* of resurrection. Compared with the usual force of Ezekiel's words, a hypothetical independent oracle 37:11–14* appears half-hearted and feeble.[13] After all, the death sentence for Jerusalem had been announced by means of a visionary anticipation of the execution (Ezek 8–11). Should an analogous vigour not be expected when it comes to Israel's "resurrection"? The combination of vision and disputation in terms of image and interpretation can be seen as a creative interplay of the two genres, a creativity that is certainly not beyond an author of the calibre of Ezekiel.[14]

4.2.1.2 The Shift from Unburied to Buried Bones

The suspected tension between the vision of a battlefield full of unburied bones in 37:1–10 and the grave metaphor in 37:12–13 neither is a compelling reason for assuming different authors for the two parts. Despite a certain inconsistency, the two images do not, in actual effect, contradict each other. The essential point is both times the contrast between over-evident death and the unexpected gift of life: the bones are long dead, but God will cause them to live. Whether or not these bones are buried has no influence on their being dead; hence this aspect of the metaphor may vary according to rhetorical or other narrative needs.[15] If in v. 12 graves are introduced – perhaps to suit the use of the exodus-tradition verb עלה, or because the opening of the graves better symbolizes the end of captivity –

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12 As contended e.g. by Hossfeld, *Untersuchungen*, 369, 397–399; Höffken, "Beobachtungen," 310 f; Ohnesorge, *Jahwe gestaltet*, 313 f. In particular Pohlmann and Rudnig, *Hesekiel 20–48*, 493 f. argue for a significant priority of the disputation word over the vision.

13 The same applies to Mosis' suggestion to connect 37:1–3 directly to vv. 11–13b while considering the event of visionary resurrection (vv. 4–10) as a redactional insertion (Mosis, "Ezechiel 37,1–14," 123–173).

14 Zimmerli, *Ezechiel*, 888; Block, *Ezekiel 25–48*, 371; and again Behrens, *Prophetische Visionsschilderungen*, 261. "Wer die sog. 'Deutung' in V. 11–14 gegenüber der Vision im vorangehenden Text für sekundär hält, bricht der Verkündigung die Spitze ab." Similarly, Lawrence Boadt, "The Dramatic Structure of Ezekiel 37:1–14: The Vision of the Dry Bones Revived," in *Palabra, Prodigio, Poesía: In Memoriam P. Luis Alonso Schökel S. J.*, ed. V. Collado Bertomeu, AnBib 151 (Rome: Biblical Institute Press, 2003), 193.

15 See in this regard, with different ways of argumentation, Garscha, *Studien*, 221 f; Allen, "Death Valley Vision," 138 f; Mosis, "Ezechiel 37,1–14," 144–147.

this innovation does not create a real tension to the bones lying "on the surface of the plain" (37:2b).

4.2.1.3 Summary

In sum, there is no need for redaction-critical operations on this general level of 37:1–14. Vision and disputation are best regarded as a literary unity. Both the shift in genre and that in the imagerycan be explained as the rhetorical means employed by one author. Moreover, the separation of 37:1–10 and 11–14 (or 1–11b/11c–14) is not helpful for a better understanding but, instead, damages the text's rhetorical effectiveness and its formal integrity.

This is not to say, however, that redaction in 37:1–14 is entirely ruled out. On the contrary, we will find that within both parts, redaction has in fact taken place. For greater clarity we shall look at each part separately, beginning with 37:1–10.

4.2.2 Redaction within 37:1–10

4.2.2.1 A Lost Date?

The beginning of a text unit with a plain *qatal* form (הָיְתָה) is highly unusual.[16] While there are textual variants that might suggest an original וַתְּהִי,[17] scholars have long suspected textual loss in 37:1a, seeing as 37:1–14 is the only vision accounts in Ezekiel that lacks a date.[18] It is not impossible, perhaps even likely, that the vision of the bones originally was dated in the same fashion as 1:1; 8:1; and 40:1; yet on the other hand there is no plausible reason why such a date should have been lost or suppressed.[19] Any attempt of reconstruction would be pure speculation. The question cannot be decided.

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16 It is unique within Ezekiel; in the OT, the only other narrative unit beginning with plain *qatal* seems to be Jer 24:1.

17 Refer to Appendix C, note 1.

18 For example, Eichrodt, *Ezekiel*, 506 f; Zimmerli, *Ezechiel*, 891 f; Hossfeld, *Untersuchungen*, 344 f; Ohnesorge, *Jahwe gestaltet*, 283.

19 Block, *Ezekiel 25–48*, 373 considers that the date might have been dropped "to tie Chap. 37 more closely to Chap. 36"; but in that case one would expect it to have been preserved at least in P967 where Ezek 37 follows Ezek 39.

4.2.2.2 The Use of *wᵉqatal* in 37:2a, 7a, 8a, 10a

Perhaps the most puzzling linguistic issue in 37:1–10 is the irregular use of *wᵉqatal* verb forms that seemingly express progress in the past (37:2a, 7a, 8a, 10a) – when, classically, one would expect *wayyiqtol*. This observation becomes even more acute through the fact that the same ten verses also contain ten other *wᵉqatal* forms (37:4c, 5c, 6abcdef, 9dh)[20] that are used correctly according to the rules of classical Hebrew, i.e. with a future sense; as well as eleven occurrences of *wayyiqtol* (37:1bc, 3ac, 4a, 7e, 8d, 9a, 10cde). In other words, 37:1–10 features the "simultaneous use of the verbal form *wᵉqatal* for two contrary states, namely future tense/iterativity and a progress [of the narrative] in the past tense, which are rigorously distinguished in the [syntax] system of biblical Hebrew."[21] Whereas this problem was either ignored (Fohrer, Eichrodt) or explained with Aramaic influence (Hossfeld, Greenberg), Bartelmus argued at length that to explain this phenomenon while assuming one author only, would mean to accuse this hypothetical author "of schizophrenia in dealing with his mother tongue." He deduces that 37:7–10 were edited by a redactor whose native language was either Late Hebrew or Aramaic and who, accordingly, used the verbal forms with which he was more familiar.[22] However, this point has been proven untenable as there are biblical as well as archaeological examples even for a late pre-exilic use of the alternation of *wayyiqtol* and *wᵉqatal* in a past-tense context.[23]

Nevertheless, the question remains why this phenomenon occurs, in Ezekiel, only in 37:1–10.[24] Since, as Schnocks states, "no stylistic or content-related

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20 Additionally, there are nine other correctly used *wᵉqatal* forms in vv. 12bef, 13a, 14abcdf. The ן + *qatal* in v. 11e is textually very uncertain (see Appendix C, note 12).

21 Bartelmus, "Ez 37:1–14," 371. This and the subsequent quotation are translated, in inverted order, from the following passage: "Was … dem Verfasser der Perikope unterstellt wird, läuft schlicht darauf hinaus, ihm Schizophrenie im Umgang mit seiner Muttersprache vorzuwerfen. Denn bei der gleichzeitigen Verwendung der Verform *wᵉqatal* für zwei konträre und im System des biblischen Hebräisch auch strikt unterschiedene Sachverhalte, nämlich Nachzeitigkeit/Iterativität und Progress in der Vergangenheit, geht es … um die Eliminierung einer für das hebräische Tempussystem wichtigen noetischen Opposition, deren Aufhebung das ganze System ins Schwanken bringen würde." For Bartelmusʻs argumentation in detail, see ibid., 368–375.

22 He is followed in this, in principle, by ibid., 366–389; Ohnesorge, *Jahwe gestaltet*, 283–298; Pohlmann and Rudnig, *Hesekiel 20–48*, 491–499; Klein, *Schriftauslegung*, 276–279.

23 Schnocks, *Rettung und Neuschöpfung*, 173 f., with reference to a study by Hermann Spieckermann in 1982 (!). In particular, he mentions a letter dated to the seventh century, an ostrakon from Meṣad Ḥašavyahu (about 20 km north of Ašdod), which shows the same mixture of *wᵉqatal* and *wayyiqtol*.

24 Bartelmus, "Ez 37:1–14," 374 points out that there is only one other section in the entire book of Ezekiel with a similarly irregular use of tenses, namely 42:15–20 (differently Rooker, *Biblical*

reasons for this divergence from the rules can be identified,"[25] it would seem that it solely depends on the free choice of the writer. Then, however, the sudden appearance of the phenomenon would indeed be a valid reason to assume the presence of another author.

It may be wise, therefore, to look at each of the four occurrences individually, in order to determine whether or not their use of *weqatal* is indeed contrary to classical Hebrew syntax. For, where the choice of this verb form cannot be explained within its rules, there is a high probability of redaction.[26]

4.2.2.3 Verse 2a

Bartelmus treats the *weqatal* in 37:2a differently from 37:7a, 8a, 10a, regarding it as having a frequentative meaning, and therefore as regular.[27] However, it is hard to see any specific reason for this interpretation. Anja Klein is probably correct when she states that the expression סָבִיב סָבִיב in v. 2a does not suggest that the prophet was *repeatedly* led around the bones but rather, that it emphasises their quantity and that nevertheless he had to pass *around all* of them.[28] This seems more consistent with the frequent use of סָבִיב סָבִיב, especially in Ezek 40–42.

Yet iterativity is not the only aspect that *weqatal* can express when used in a past-tense context: Gesenius mentions a possible durative function of *weqatal*, expressing a "longer or constant continuance in a past state."[29] Another grammar explains, "After *qtl* (or *wayyqtl*) representing a situation in past time, subordinate *wqtl* represents an imperfective situation within the single event, the epexegetical *w«qaltí* construction."[30]

Applied to v. 2a, this would mean that Ezekiel's walk among the bones is not intended as a separate *event* in between his arrival (v. 1) and YHWH's question

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Hebrew in Transition, 100–102). Ezek 42:15–20 is commonly regarded as a rather late addition. However, it has plain *qatal*-x clauses, not *weqatal* (refer to Chap. 5.3.2.1).

25 "... dass sich keine inhaltlichen oder stilistischen Motivationen für diese Regelabweichung erkennen lassen." Schnocks, *Rettung und Neuschöpfung*, 174. The above translation is mine.

26 Contra e.g. Block, *Ezekiel 25–48*, 371; and Joyce, *Ezekiel*, 209.

27 Bartelmus, "Ez 37:1–14," 370. Similarly Ohnesorge, *Jahwe gestaltet*, 284 f. Bartelmus is criticized for inconsistency for example by Mosis, "Ezechiel 37,1–14," 152–154; and Klein, *Schriftauslegung*, 278 f.

28 Klein, *Schriftauslegung*, 278 f.

29 "A longer or constant continuance in a past state is perhaps represented by the perfect with ן as a variety of the frequentative perfect with ן." Emil Friedrich Kautzsch and A. E. Cowley, eds., *Gesenius' Hebrew Grammar*, 2nd English ed. (Oxford: Clarendon, 1910), § 112 ss β.

30 Bruce K. Waltke and Michael P. O'Connor, *An Introduction to Biblical Hebrew Syntax*, 9th corr. ed. (Winona Lake: Eisenbrauns, 2004), 533; see also p. 534.

(v. 3), but as a longer lasting *circumstance*. The prophet needs to be imagined as still walking while the subsequent events are taking place. Given the emphasised vast amount of bones (37:1d, 2b), this only seems reasonable. At the same time, by not using *wayyiqtol* to narrate the prophet's promenading around the valley, the writer transfers this fact into the background of the narrative: on the same level as the immediately previous and following descriptions in vv. 1d and 2bc.[31] The actual thread of the narrative, in the first six verses, consists only of the prophet being brought to the valley (v. 1bc) and of the dialogue there evolving (vv. 3ac, 4a); the rest is backdrop.

It seems reasonable enough to conclude that, in the case of v. 2a, assuming redaction is not necessary.

4.2.2.4 Verse 8a

Since 37:7a, 10a are almost identical, they are best discussed together. We shall first attend to v. 8a[32] as its case seems similar to that of v. 2a. It has been argued,[33] in fact, that *weqatal* is used in v. 8a precisely so as to *avoid* the impression of progress but, on the contrary, to express simultaneity, as though the prophet perceived different visionary events as coinciding, or at least as not as strictly consecutive. Further evidence in the same verse points in the same direction. The desire to describe the events as happening very fast, or simultaneously, is Bartel-

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31 It probably has even the same function: to accentuate the vast quantity of the bones, which serves as a backdrop to the impending miracle.

32 It is striking that v. 8a is listed neither in Gesenius nor in Joüon as an example of Aramaic influence; this already demonstrates that the incorrectness of וְרָאִיתִי is not as evident as for instance Bartelmus implies. Kautzsch and Cowley, *Gesenius*, § 112 pp, list vv. 2a, 7a, 10a as examples of *weqatal* "due to the influence of Aramaic modes of expression." Paul Joüon and Takamitsu Muraoka, *A Grammar of Biblical Hebrew*, 2nd English ed., SubBi 27 (Rome: Biblical Institute Press, 2006), § 119 z, have only vv. 7a, 10a (explaining v. 2a as a spelling mistake).

33 According to Stefan Bombeck, "Das althebräische w-Perf. für Gegenwart und Vergangenheit in den hinteren Propheten und den Psalmen," in *Sachverhalt und Zeitbezug: Semitistische und alttestamentliche Studien; Adolf Denz zum 65. Geburtstag*, ed. Rüdiger Bartelmus and Norbert Nebes, JBVO 4 (Wiesbaden: Harrassowitz, 2001), 21–34, esp. 30–33, *weqatal* generally has the auxiliary function of expressing "*Stillstand*" (non-progress), often in order to obtain the stylistic effect of simultaneity or an interruption of the narrative flow. Johannes Schiller, "Ezechiel als Beispiel: Bemerkungen zur syntaktischen Struktur von Ez 37,1–14," in *Geistes-Gegenwart: Vom Lesen, Denken und Sagen des Glaubens; Festschrift für Peter Hofer, Franz Hubmann und Hanjo Sauer*, ed. Ferdinand Reisinger, Christoph Niemand, and Franz Gruber, LiPTB 17 (Frankfurt a. M.: P. Lang, 2009), 115–119 adduces similar examples in Isa 6:3 and Dan 8:7; 10:7; he refers to Ezek 37:7a, 8a, and 10a.

mus's own explanation for the syntax combination in v. 8bcd, in particular the *qatal* clause in 8c.[34]

Since there are visually perceptible events both before and after v. 8a, this is comparable to a continuous sense such as in v. 2a. The surrounding events – the composition of bodies out of dead bones – are literally vital for the narrative. The prophet's watching the process, though important, is a fact that can be relegated to the background;[35] as can his earlier observation of the great amount of bones (v. 2). This distinction of foreground and background gives the account a marked emphasis on YHWH's words and their effect, while the prophet, despite his seemingly greater activity, remains an instrument.[36]

Hence וְרָאִיתִי in v. 8a can be explained as a stylistic choice of the writer to convey an imperfective or simultaneous sense: "as I kept on watching."[37] Since no additional tensions can be observed with regard to v. 8a, it is assumed to be part of the original vision account.

4.2.2.5 Observations in 37:7–10

The situation is different for 37:7a, 10a where the syntactic anomaly is combined with other factors that make redaction more likely. To begin with, the two doublets vv. 7ab and 10ab state that Ezekiel "prophesied as commanded." Usually however, the carrying out of a divine command is tacitly implied; it goes without saying. In the case of a command to prophesy, such an explicit report is entirely without parallel.[38] While the phrase עשה כַּאֲשֶׁר צִוָּה יהוה is frequent in P, it is rare in prophetic literature;[39] and it is never combined with the verb נבא. Moreo-

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34 Bartelmus, "Ez 37:1–14," 378; quoted by Schiller, "Ezechiel als Beispiel," 116.
35 Renz interprets the syntax of v. 8a as "making the statement point to something outside the narrative movement proper." Renz, *Rhetorical Function*, 205.
36 This is congruent to the prophet's role in the other vision accounts; see Chap. 7.1.
37 Furthermore, a construction with infinitive or participle, which elsewhere may denote these aspects, is not viable for v. 8a because it is part of a surprise clause (8ab). As outlined in Chap. 1.3, a surprise clause consists of a finite form of ראה + הִנֵּה + verbless clause; it never occurs with a participle or infinitive construction of ראה.
38 The closest parallels to 37:7ab, 10ab are 12:7 and 24:18 where, in the context of a sign act, the narrator states, "And I did [וָאַעַשׂ] as I was commanded [כַּאֲשֶׁר צֻוֵּיתִי]." Both times this is part of a transition from the prophet's action to the reaction of the people and, in response, another prophetic oracle. See also Mosis, "Ezechiel 37,1–14," 163 f., though his conclusions differ from mine.
39 In the prophets, there is only one occurrence, in Jer 13:5, again in the context of a symbolic action. Examples of עשה כַּאֲשֶׁר צִוָּה יהוה/אֱלֹהִים in P include: Gen 6:22; 50:12; Ex 7:6, 10, 20; 12:28, 50; 39:1, 32, 42, 43; 40:16; Lev 8:4, 9, 13, 17, 21, 29, 34; 16:34; 24:23; Num 1:54; 2:34; 8:3, 20, 22; 9:5; 17:26; 20:27; 27:22; 31:7, 31; 36:10. The phrase recurs similarly also in Deuteronomy and Joshua.

ver, נבא recurs nowhere else in the OT in the first person. Hence the statements in 37:7ab and 10ab are, to say the least, suspicious from more than one viewpoint.

When looking at the section that these two verses are framing, further observations can be made. In v. 7, the narrator's declaration that he prophesied is somewhat awkwardly repeated by וַיְהִי כְהִנָּבְאִי in 7c. The latter, וַיְהִי + infinitive construct, is a standard introduction of a new development in a narrative;[40] it occurs 158 times in the Old Testament[41] and three more times in Ezekiel (9:8a; 10:6a; 11:13a). The continuation with וְהִנֵּה (37:7d) is less frequent but it does occur in Gen 38:27; 1 Sam 13:10; and 2 Sam 13:36. If Ezek 37:7ab and 7cde are considered doublets, it is the latter that would be the more natural continuation of the vision account: after the prophet has received the command to prophesy, and while he is still talking, the bones begin to move and compose skeletons. While the re-formation of the bones has no correspondent in 37:5–6, it may be seen as the logically necessary preparation for, and structurally as a transition to, the actual resurrection.[42] As a consequence, in v. 7, only the first three words (7ab) seem to be added by a later hand.

There is yet another problem in the following verses. While we have discussed 37:8a above, the greater difficulty lies in the revivification narrated in two stages by 37:8–10, and this for several reasons. Firstly, as Höffken rightly observed,[43] this duality does not correspond to v. 6 where four subsequent "vital" gifts are announced: sinews, flesh, skin, and finally breath (resulting in life and then in knowledge of YHWH), with no sign of delay in between any of them. Seeing as YHWH has promised the breath of life to the dead bones twice already (37:5bc, 6de), why now suddenly this "detour" of an additional command? Though some scholars find synchronic explanations for this either as an allusion to Gen 2:7 or

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40 Höffken, "Beobachtungen," 308, 313 f. excludes v. 7cde precisely because it introduces a new idea; besides, he believes the miraculous assembly of the bones "[kann] nicht wirklich einleuchtend auf dem Hintergrund der hebräischen Anthropologie der Menschenschöpfung erklärt werden" (p. 314). He overlooks however that, as the bones are a metaphor for Israel, reassembly as the first step of re-creation might not need an explanation at all, against the background of the exile.

41 וַיְהִי + infinitive construct recurs 28 times in the Pentateuch, 93 times in the Deuteronomistic History, 16 times in Neh/Chr, three times in Esther, twice in Ruth, eight times in Jeremiah, twice in Daniel, and once each in Isaiah and Jonah.

42 Similarly Ohnesorge, *Jahwe gestaltet*, 289 f. Interesting as regards the anthropological meaning of this phase is e.g. Schnocks, *Rettung und Neuschöpfung*, 205 f.

43 Höffken, "Beobachtungen," 305–309.

as a rhetorical device to emphasise the greatness of the event,[44] 37:8e–10b break the parallelism between announcement and fulfilment by postponing the gift of breath to a second, separate phase.[45] Without them, the revivification of the bones (37:8bcd, 10cde) is narrated in precise correspondence to v. 6; except for the fact that the knowledge of YHWH is not mentioned in v. 10.[46]

Table 8: Ezek 37:6 // 37:8bcd, 10cde

6a	I will give (נתן) sinews on you,	And behold, on them were sinews,	8b	
b	and I will make flesh come up (עלה) on you,	and flesh had come up (עלה)	c	
c	and I will spread (קרם) skin over you	and skin spread (קרם) over them …	d	{8e–10a
d	and I will give (נתן) breath in you	and breath came (בוא) into them,	10c	
e	and you shall live (חיה)	and they lived (חיה)	d	
f	and you shall know (ידע)	and they stood up (עמד) on	e	
g	that I am YHWH.	their feet, a very very great army.		

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44 For example, Zimmerli, *Ezechiel*, 889 f; Garscha, *Studien*, 222 f; Fox, "Rhetoric," 11. Alternatively, van Dyke Parunak, "Structural Studies," 482 f. argues that the two stages underscore the difference between "physical existence and spiritual life"; for Block, *Ezekiel 25–48*, 377–379; and John R. Levison, "The Promise of the Spirit of Life in the Book of Ezekiel," in *Israel's God and Rebecca's Children: Christology and Community in Early Judaism and Christianity: Essays in Honor of Larry W. Hurtado and Alan F. Segal*, ed. David B. Capes, et al. (Waco: Baylor University Press, 2007), 255, the second stage signifies the reversal of the covenant curse by YHWH.

45 With Bartelmus, "Ez 37:1–14," 379 f. On the contrary, Schnocks, *Rettung und Neuschöpfung*, 222 sees the problem residing with v. 6a–e; not because "announcement and fulfilment do not exactly correspond" but because the phases announced in v. 6 have "such precision as to create an imbalance regarding the not pre-announced parts of the fulfilment report." On this point, I find Schnock's argumentation not convincing.

46 Höffken, "Beobachtungen," 308. The observation that *something is missing* at this point is an additional sign that the narrative has not yet reached its end with the completed resurrection of the bones in v. 10. The "great army" awaits receiving commands, being led somewhere … and it is yet to "know that I am YHWH." This gap is filled only with vv. 12, 14 (similarly Greenberg, *Ezekiel 21–37*, 747 f.). Also Mosis, "Ezechiel 37,1–14," 132 f. notices this incompleteness but he interprets it, somewhat precipitously, as a grave tension ("erhebliche inhaltliche Diskrepanz") between vv. 4–10 and 11–12.

Secondly, there are further linguistic issues with v. 9. The use of רוּחוֹת to denote the four points of the compass (9 f) is apparently a symptom of Late Hebrew.[47] Also the term הֲרוּגִים (slain) for the still-lifeless bodies (9g) arouses suspicion to some critics.[48]

Thirdly, the prophesying to הָרוּחַ (with article) as though it was an autonomous being is unprecedented in the Old Testament. It is true that the narrative plays upon different meanings of רוּחַ,[49] as the term is used in the sense of breath, or principle of physical life, in 37:5–10 and in the sense of divine spirit in 37:1, 14; however, the fact that the רוּחַ is addressed in v. 9 as an entity able to procure life independently from YHWH (instead of being itself YHWH's gift), is a change in meaning that goes beyond a simple play of words.[50] Since YHWH is the giver of life (37:5–6), why would he need to have הָרוּחַ summoned "from the four winds" (9f) in order to animate the corpses?[51] Moreover, the concept of הָרוּחַ in v. 9 is too fundamentally different from how it is otherwise presented in Ezekiel. As a consequence, the role of the prophet is altered here insofar as he becomes a kind of mediator between YHWH and הָרוּחַ, as though between two supernatural entities.[52] It has been said that both of these new concepts are dependent on apocalypticism and on the idea of a personal resurrection of the dead, as developed during the Maccabean Era.[53] Even if this dating is questionable, especially the

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[47] Wahl, "Tod und Leben," 227; Klein, *Schriftauslegung*, 277 note 547 and, in reference to the identical phenomenon in 42:16–20, Konkel, *Architektonik*, 236.

[48] For example Höffken, "Beobachtungen," 313 note 23; Bartelmus, "Ez 37:1–14," 383 f; Ohnesorge, *Jahwe gestaltet*, 292 f; Wahl, "Tod und Leben," 224 f; Klein, *Schriftauslegung*, 277. By contrast, see Zimmerli, *Ezechiel*, 890; Schnocks, *Rettung und Neuschöpfung*, 179.

[49] As observed in particular by Fox, "Rhetoric," 14 f. For an inventory of the semantic nuances of רוּחַ in Ezekiel in general, see Block, "Prophet of the Spirit," 30 f.

[50] Wahl, "Tod und Leben," 225 f.; also Bartelmus, "Ez 37:1–14," 382 f. On הָרוּחַ, see also Chap. 9.2.4.

[51] The argumentation by Greenberg, *Ezekiel 21–37*, 744 that the breath/spirit is employed as a helper because of the vast amount of the bodies, is not convincing.

[52] Der Prophet "erweist sich … hier nicht nur als Mittler zwischen Jahwe und dem Geist, sondern vielmehr als eine Art Magier, der durch sein prophetisches Handeln außerirdische Kräfte manipulieren kann, was mit der üblichen prophetischen Tätigkeit der Proklamation des Jahweworts … nichts mehr zu tun hat." Bartelmus, "Ez 37:1–14," 381, see 380–382. From this indication, Schöpflin, "Destructive and Creative," 117 f. jumps to the conclusion of a late date for 37:1–10 altogether.

[53] So e.g. Höffken, "Beobachtungen," 313 f; Bartelmus, "Ez 37:1–14," 385–388; Ohnesorge, *Jahwe gestaltet*, 321–324; Pohlmann and Rudnig, *Hesekiel 20–48*, 497 f; Mosis, "Ezechiel 37,1–14," 169 f; Schöpflin, "Revivification," 80–82.

connection to an eschatological idea of resurrection,[54] these changes are at any rate indicative signs of redaction.

The sum of these observations suggests that 37:7ab, 8e–10b (and the article with רוּחַ v. 10c) are a redactional insertion.[55] The repetition of v. 7ab in 10ab marks the limits of the edited section.

4.2.3 Redaction within 37:11–14

Let's now move on to the second part of the account, 37:11–14. These verses offer an explanation as to the meaning of the preceding vision by identifying the bones with the House of Israel, quoting a lament of the exiles.

Apart from the discussion about the literary unity of v. 11 and the introduction of the graveyard imagery in 37:12–13, which have both already been rejected as grounds for assuming redaction,[56] there is a third area of redaction-critical dispute. Most recent redaction critics[57] consider vv. 13b$_i$–14, or at least v. 14, as a secondary addition. The main reasons given for this claim are, firstly, that v. 13b$_i$ is a doublet to v. 12de; secondly, the repetition of the recognition formula in 37:13ab, 14ef; and thirdly, that the promise of the divine spirit in v. 14 (which, it is often said, alters again the concept of רוּחַ compared to its use in 37:1–10[58]) is dependent on 36:27. While the majority assumes that v. 13ab is the original conclusion of the account, this study shall argue that v. 14 concludes the original narrative while v. 13 in its entirety is a gloss.

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54 Johannes Tromp, "'Can These Bones Live?' Ezekiel 37:1–14 and Eschatological Resurrection," in *The Book of Ezekiel and its Influence*, ed. Henk Jan de Jonge and Johannes Tromp (Aldershot: Ashgate, 2007), 61–78 evidences that Ezek 37:1–14 was interpreted in terms of "carnal" resurrection only from the second century CE, by Christian theologians.
55 Pertaining to those verses, I concur with Bartelmus, "Ez 37:1–14," 366–389. However, I disagree with him regarding vv. 2a, 8a and regarding his dating of the redaction to the Maccabean era.
56 Refer to Section 4.2.1 above.
57 For example: Garscha, *Studien*, 222 f; Hossfeld, *Untersuchungen*, 367–369, 386–388; Fuhs, *Ezechiel*, 207; Ohnesorge, *Jahwe gestaltet*, 295 f; Mosis, "Ezechiel 37,1–14," 148–150; Klein, *Schriftauslegung*, 281–283; Schnocks, *Rettung und Neuschöpfung*, 222 f. Verse 14 only is regarded as an addition by Baltzer, *Ezechiel und Deuterojesaja*, 107; and Allen, *Ezekiel 20–48*, 184, 187.
58 Different from v. 9 the change in meaning is here well within the horizon of sixth century conception. The author intentionally plays upon the different meanings of רוּחַ.

4.2.3.1 The Sequence of 37:12, 13, 14

Extended recognition formulae, as in 37:13ab and 14ef, are not rare in Ezekiel. For instance, the recognition formula expanded by an infinitive construction (as in 37:13) occurs twelve more times within Ezek 6–39.[59] Double recognition formulae, i.e. the repetition of the formula in the following or second-next verse, also occur a number of times.[60] However, according to Zimmerli,[61] in all of these occurrences, either both or one of the recognition formulae are actually secondary. In 37:13–14 both formulae are notably extended: the first by a double infinitive construction (13b$_i$), the second by two verbal clauses (14ef). There is, then, indeed a high probability that the sequence of vv. 13–14 is redactional.

It is a widely recognized sign of redaction that 13b$_i$ is a plain repetition of 12de. Moreover, the (anyway text-critically insecure) address עַמִּי is unique, as a vocative, in Ezekiel;[62] and the recognition formula in 13ab comes too early.[63] Careful reading shows that v. 13 interrupts the train of thought begun in v. 12 and completed in v. 14. In fact, v. 14 is an integral part of the divine speech. If, as argued above, the promise to the dead bones and its fulfilment correspond in all details except for the knowledge of YHWH, it is to be expected that the transposition of the image into Israel's reality follows an analogous parallelism.[64] Of course, it is not sinews, flesh and skin that the exiles need to receive; these three elements are substituted by the opening of the graves (12d), the leading up from the graves (12e, employing the same verb עלה), and the return to the native soil

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59 Ezek 6:13; 12:15; 15:7; 20:42, 44; 25:17; 28:22; 30:8, 25; 33:29; 34:27; 39:28. The combination is exclusive to Ezekiel.

60 Double recognition formula, both referring to the same cause: 6:13–14; 12:15–16; 28:22–23; 30:25–26. The comparison with the previous note shows that one formula of the pair is always extended by an infinitive. Similar examples are: 11:10, 12; 13:21, 23; 20:42, 44; however, in these cases there is a greater progress of thought between the first recognition formula and the second.

61 Zimmerli, *Ezechiel*, *ad loc.*

62 The form עַמִּי recurs twenty-three times, but never as a vocative.

63 "Die unmittelbar an V 12 angeschlossene Erkenntnisformel (V 13) stört den Gedankengang. ... Offensichtlich liegt hier ein Eingriff eines Glossators vor, der in Anlehnung an V 6 und V 12b das Bild der geöffneten Gräber aufgreift und mit der Erkenntnisformel verbinden wollte, um den Text aufzuwerten." Wahl, "Tod und Leben," 230.

64 In fact, most authors who consider v. 14 as secondary also deny the literary unity of vision and disputation (see above). One exception in this regard is Allen, *Ezekiel 20–48*, 184, 187; "Death Valley Vision," 139–142. He defends the unity of 37:1–13, but suggests that v. 14 is a redactional addition, which was meant to link 37:1–13 to the preceding oracle (36:24–36) and to improve the structure. A second exception is Schnocks, *Rettung und Neuschöpfung*, 222f. He affirms the unity of 37:1–5, 6f–13b but, without v. 6a–e, there is no parallelism in his reconstruction of the original account.

(12 f). The fourth gift, the breath, transmutes into the breath, or spirit, of YHWH (14a), which however has the identical effect of bringing life (5c//6e//14b). This last element, the promise of the spirit and life as a consequence, is an absolutely central promise in this narrative. The repetition of the bringing back to the land (12 f) in v. 14c may perhaps be explained by the importance of the matter; on a structural level, the phrase creates an *inclusio* because of the shared verb נוח in vv. 1c and 14c.[65] Besides, it is not a mere repetition, as נוח *hiph.* has the additional meaning of "to give rest/to settle," which is more than simply "to bring back" (בוא *hiph.* 12f).[66] In analogy to v. 6, the recognition formula fits much better after the promises, i.e. precisely in 14def. Its extended form[67] is readily explained as a stylistic feature to conclude the account with some solemnity.

Table 9: Ezek 37:6 // 8–10* // 12–14*

6a	I will give (נתן) sinews	8b	And behold, ... sinews	12d	Behold, I am going to open (פתח) ... graves
b	I will make flesh come up (עלה)	c	flesh had come up (עלה)	e	I will make you come up (עלה) ... graves
c	I will spread (קרם) skin over ...	d	skin spread (קרם) over	f	I will bring (בוא) you ... soil
d	I will give (נתן) breath	10c	breath came (בוא) ...	14a	I will give (נתן) my Spirit
e	you shall live (חיה)	d	they lived (חיה)	b	you shall live (חיה),
		e	they stood up (עמד) ...	c	I will set you down (נוח) ... soil
f	you shall know (ידע)			d	you shall know (ידע)
g	that I am YHWH.			e	that I, YHWH, have
				f	spoken / and I will do it.

Note that while there is no exact correspondence between the first three elements, the two promises of רוּחַ (6d, 14a) and of life (6e, 14b) are identical. Thus, v. 14 is included perfectly into the overall structure and movement of 37:1–14*. With the exception of the prophetic formula in 14g, which is formally unusual

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65 Block, *Ezekiel 25–48*, 383 note 83; Behrens, *Prophetische Visionsschilderungen*, 253. The verb נוח *hiph.* occurs altogether fourteen times in Ezekiel, in a varity of contexts.

66 Greenberg, *Ezekiel 21–37*, 747.

67 The recognition formula extended by a verbal clause using דבר occurs five more times in Ezekiel: 5:13; 12:25; 17:21; 21:37; 26:14.

and most probably a later addition,[68] the verse displays no lexematic or syntactic anomalies or tensions to its context. Verse 13, on the other hand, interrupts the flow of the speech and consists purely of repetitions of vv. 12 and 14. Hence it seems more plausible to regard v. 14a-f as part of the original account, and v. 13 in total as redactional.

4.2.3.2 The Promise of "My Spirit" in 37:14a and 36:27

Another reason that is often given for the alleged secondary character of v. 14 is that it relates back to 36:24–28, especially through the phrases "I will bring you to/set you down on your own soil" (36:24; 37:12f, 14c, see 37:21)[69] and "I will give my spirit into you" (36:27; 37:14a). This has been interpreted as a redactional effort to increase the book's cohesion[70] – a tendency that can, in fact, be observed in many occasions in Ezekiel. However, with reference to the first phrase, the anaphoric connection to 36:24, as well as cataphoric to 37:21, is just as much accomplished by 37:12f since 14c employs a different verb.

As regards the promise of the divine spirit, it is undoubtable that there is an interrelationship of some sort between 36:26–27 and 37:14, which also includes 11:19 and, to some degree, 18:31.[71] However, in view of the text-critical uncertainties surrounding 36:23c–38,[72] it is much more likely that 36:26–27 post-date, and allude to, 37:14 rather than vice versa.[73] Also the redaction-critical status and the date of 11:19 are obscure.[74] The correlation between 11:19; 18:31; 36:26–27, and 37:14 would require a more thorough investigation. Nonetheless, from the above considerations it would seem that, of all four instances, 37:14 is in effect the one that is most firmly attached to its context and gives the least reason to doubt its authenticity.

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68 The prophetic formula in Ezekiel has almost always the form נְאֻם אֲדֹנָי יְהוה. There are only four places without אֲדֹנָי, two of which (13:6, 7) are citations of false prophets; the other two are 16:58 and 37:14g.

69 36:24: וְהֵבֵאתִי אוֹתָם אֶל־אַדְמָתָם; 37:21: וְהֵבֵאתִי אֶתְכֶם אֶל־אַדְמַתְכֶם

70 So for example Garscha, *Studien*, 221 f; Allen, "Death Valley Vision," 140 f.

71 37:14 ... וְנָתַתִּי רוּחִי בָכֶם

36:26 ... וְרוּחַ חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם

36:27 ... וְאֶת־רוּחִי אֶתֵּן בְּקִרְבְּכֶם

11:19 ... וְרוּחַ חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם

18:31 ... וַעֲשׂוּ לָכֶם לֵב חָדָשׁ וְרוּחַ חֲדָשָׁה

72 Refer to Section 4.1 above.

73 Klein, *Schriftauslegung*, 286; and "Prophecy Continued," 580.

74 Refer back to Section 3.2.1.2.

4.2.4 Summary and Redaction History

Resulting from the above analysis, the original vision account includes 37:1–6, 7c–8d, 10c–12, 14a–f. It features a scheme of promise – fulfilment – promise, whose elements correspond to each other, while at the same time the second promise (to Israel) transcends the first (to the bones). Against frequent doubts regarding the literary unity of its two main parts, 37:1–10 and 11–14, this unity has, in principle, been defended. Both parts belong essentially together and draw their meaning and effectiveness from the interaction of their correspondence, continuation, and mutual interpretation.

Compared to that of the previous two vision accounts in 1:1–3:15 and 8:1–11:25, the redaction history of 37:1–14 is more straightforward. The original account told the resurrection process (37:8bcd, 10cde) in parallelism to v. 6. Redaction occurred mainly in one expansion, comprising 37:7ab, 8e–10b. The redactor stretched the process of revivification over two stages, with הָרוּחַ becoming an almost autonomous being that can, and needs to, be addressed distinctly by the prophet so as to confer life to the corpses. Verse 13 and v. 14g, on the other hand, are glosses, which might have been added either before or after 37:7ab, 8e–10b.

4.3 Structure of the Original Vision Account (37:1–14*)

As seen in the previous section, the vision of the valley of bones originally has a parallel structure of two main parts. It is arranged in a well thought-out way, a "rhetorically perfect vehicle"[75] for its intention. On the other hand, it has repeatedly been noticed that this most famous of Ezekiel's visions follows the conventions of the genre *vision account* surprisingly little.[76] The overall form may be described as an extended vision account (which includes a prophetic oracle), combined with a disputation word. It can be represented as follows:

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75 Greenberg, *Ezekiel 21–37*, 747. He, of course, refers to the present text.
76 Bartelmus, "Ez 37:1–14," 377 f; Behrens, *Prophetische Visionsschilderungen*, 252, 264–269.

Table 10: Structure Ezek 37:1–14*

37:1–10*		*Vision: The Resurrection of the Bones*
	37:1–2	Visionary Part: Dead Bones
	37:3	Dialogue
	37:4–6	Prophecy: Promise of Life
	37:7–10*	Vision: Fulfilment of the Promise
37:11–14*		*Disputation: The Resurrection of Israel*
	37:11	Quote: Dead Israel
	37:12, 14*	Prophecy: Promise of Life

4.3.1 The Vision: The Resurrection of the Bones (37:1–10*)

4.3.1.1 Visionary Part: Dead Bones (37:1–2)

As mentioned, the account begins very abruptly with an *x-qatal* clause. It is possible but not certain that it was originally dated.[77] Elements which are quite typical for the beginning of Ezekiel's visions, though not part of the genre inventory for vision accounts in general, are the references to the hand of YHWH (37:1a; cf. 1:3b; 3:22a; 8:1d; 40:1a$_2$) and to the spirit of YHWH (37:1b; cf. 8:3c) in connection with the transportation of the prophet to another location (37:1bc; cf. 8:3cd; 40:1c).

The first six verses of the vision account are, typically for the genre, divided into a visionary part and a dialogue part.[78] The visionary part, however, is very short, extending over only two verses. Still more remarkable is the fact that the most prominent element of a vision, the reference to *seeing* (ראה), is entirely absent. It is substituted by three verbs of guidance (עבר, נוח, יצא: 1bc, 2a, all *hiph.*). Though this kind of replacement also occurs in the two temple visions (Ezek 8; 40–43), it is odd in such a short vision account. Moreover, the sight is introduced in v. 1d by a simple verbless clause; i.e. the vision does not begin with a surprise clause. From a purely form-critical point of view, this is not the beginning of a vision report.

Only in v. 2, in the background of the narrative, is the guidance reference (2a) integrated in a surprise clause, as it is followed by הִנֵּה and a verbless clause. In fact, so as to underscore the overwhelming impression, there are two הִנֵּה-clauses (2bc): the first noting the quantity of bones, the second their desiccated state.

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77 Refer to Sections 4.2.2.1 and 6.2.4.1.

78 For the formal elements of the genre vision account, refer to Chap. 1.3 and to Behrens, *Prophetische Visionsschilderungen*, 32–60.

Both phrases employ מְאֹד to emphasize their point further. The visionary realm of death is designated primarily by the noun עֲצָמוֹת (bones: 1d, cf. 3b, 4bd, 5a, 7e, 11b$_p$d) and the adjective יְבֵשׁוֹת (dry: 2c, cf. 4d, 11d). The text's concentration on the opposition of death and life might be the reason why there is no mention here of the cultic impureness of the dead bones.[79]

4.3.1.2 Dialogue (37:3)

The speech part opens with the regular וַיֹּאמֶר אֵלַי בֶּן־אָדָם (3ab), introducing a question by YHWH. Formally, the dialogue part encompasses 37:3–6, which are a true dialogue, with a question (3b), a first reply (3d), and an announcement that gives an ultimate answer to the question (4–6). The first and the last word are reserved to YHWH whereas the prophet says only one sentence of four words altogether.

YHWH's question in 3b is, in actual fact, a rhetorical question since YHWH indeed knows the answer (as the prophet rightly states). It is a first hint about the events which will follow; at the same time it engages the audience. While the brief exchange of question and answer in v. 3 repeats the "death" term עֲצָמוֹת (3b), it also introduces two new key verbs that belong to the realm of life: חיה (to live: 3b; cf. 5c, 6e, 10d, 14b) and ידע (to know: 3d; cf. 6 f, 14d). Thus the verse circumscribes the themes and is programmatic for the entire account.

4.3.1.3 Prophecy: Promise of Life (37:4–6)

The prophet's task is not only to observe. The subsequent divine speech begins with the command, both solemn and strange, to announce YHWH's word to "these bones" (4b, 5a, cf. 4d). At this point, a second genre is included in the vision, for the dead bones are to "hear" a proper prophetic oracle; it begins with a summons to attention (4d) and the messenger formula (5a) and concludes with the recognition formula (6fg). Sandwiched in between these formulae is the divine pledge to resurrect the bones (5b–6e), which in turn both begins and ends by promising them breath (רוּחַ – another important key word) and hence life (וִחְיִיתֶם; 5bc, 6de). The wording and sentence structure of vv. 5b and 6d is different, however. The latter, being a *wᵉqatal* clause within a sequence of *wᵉqatal* clauses, presents the breath as one gift of a series, though the most crucial, which directly leads to the ultimate consequence of coming alive. On the other hand, the participle construction in v. 5b functions more as an anticipated summary than as a

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79 Zimmerli, *Ezechiel*, 893; cf. Klein, *Schriftauslegung*, 287.

climax;[80] it underlines that YHWH's undertaking is essentially about new life, while the ensuing details are a list of means to this end.

4.3.1.4 Visionary Fulfilment of the Promise (37:7–10*)

A new section begins with 37:7c, as is made evident not only by the change from direct speech back to the narrative level, but in particular by the section marker וַיְהִי plus time reference ("while I was prophesying"). What initially happens is something that has not been preannounced: with a rattling sound, the bones move and join each other to form intact skeletons (7de). In terms of the plot of the narrative, v. 7 can be defined as a transition between the prophetic oracle (37:5–6), mentioned again in 7c, and its visionary fulfilment (37:8–10*), to which 7e is virtually a prerequisite. The key words used, three times "bones" in 7e but no mentioning of "life," underline that we are still in the realm of death at this point. From another perspective, v. 7 has an important rhetorical function. The beginning with וַיְהִי and the mentioning of a sudden noise calls the readers' attention and arouses expectations, thus increasing the emphasis on the subsequent verses 8–10*.

Verse 8 returns to the genre vision account and in fact seems to start a new section, with the only classical surprise clause in 37:1–14.[81] Where a surprise clause occurs in the middle of a vision, it usually has this structuring function (see Ezek 1). Yet this is not the case here. The surprise clause marks vv. 7–10* as part of the vision. Its peculiarity, as discussed,[82] is the use of *weqatal* in 8a, instead of *wayyiqtol*. This keeps the recourse to the prophet's perception in the background, as an enduring condition rather than an action; simultaneously it connects v. 8 more closely to v. 7. Thus v. 8a simply provides a further link from the transition to the actual resurrection without coming to the fore; once again all attention is drawn to the event itself.

The revivification happens extraordinarily fast: the הִנֵּה-clause 8b already states the presence of sinews as a fact; and the growing of flesh and skin (8cd) seems to occur almost simultaneously (note the change to *qatal* in 8c). Once the reconstruction of bodies has been completed, רוּחַ, i.e. breath, the principle of all natural life, enters them, "and they lived" (10c*d). This process corresponds

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80 Similarly Zimmerli, *Ezechiel*, 894; Ohnesorge, *Jahwe gestaltet*, 286 f; and Behrens, *Prophetische Visionsschilderungen*, 257. In reference to Wagner, Behrens calls v. 5b a "grundsätzliche 'These.'"

81 Behrens, *Prophetische Visionsschilderungen*, 255, 268.

82 Refer back to Section 4.2.2.4.

exactly to the divine announcement in 6a–e.[83] "The repetitions and detail of the narrative make it impressively solemn; the audience has time to take in the amazing panorama."[84] However, different to 37:6, the divine subject is avoided in 37:8–10⋆; it almost seems as though the bones transform into living bodies on their own account.

The vision ends with the freshly revived people, now called חַיִל (an army/force), standing in the plain (10e). The double מְאֹד in 10e creates an *inclusio* to the beginning of the vision where the adverb occurs twice in 2bc.[85] However, the story seems somewhat incomplete. With regard to content, the reader would expect the people to receive orders, given that they are described as an army. Formally, a vision account needs to conclude with a divine word, which is found in 37:11–14⋆.

4.3.2 The Disputation: The Resurrection of Israel (37:11–12, 14a–f)

Why, then, is it appropriate to see the main caesura of 37:1–14 before v. 11? If arguing merely from the formal criteria of prophetic vision accounts, it might even be plausible to describe 37:1–14⋆ as two vision accounts: 37:1–6⋆ and 7–14⋆.[86] However, three observations on other levels speak in favour of the structure proposed here. The first is certainly the fact that by quoting the Israelites' lament (11d–f) and discussing it, the account moves on to a new genre: disputation word. Secondly, a new theme is introduced as the bones are now identified with the "whole House of Israel" (11b), and the divine announcement (12–14⋆) is now directed to them. These are major changes with structural impact. Thirdly, as evident from the overview, 37:1–10⋆ and 11–14⋆ are corresponding to each other since both initiate by describing a situation of death (1–2 ≙ 11), followed by a promise of life (4–6 ≙ 12, 14a–f). The absence of the third element, the realization of the promise (7–10⋆), in 37:11–14⋆ has (as we shall see later) a specific rhetorical function.

The second part, or disputation word (37:11–14⋆), consists of a single divine speech. Verse 11 is addressed to the prophet for his personal information; verses 12–14⋆ contain a prophetic oracle that he is to proclaim to Israel.

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83 See Table 8.

84 Greenberg, *Ezekiel 21–37*, 748.

85 Baltzer, *Ezechiel und Deuterojesaja*, 109.

86 To my knowledge this is not actually proposed by anyone. The closest example is Behrens, *Prophetische Visionsschilderungen*, 263 who defines v. 8 as "Zwischenschau" but does not find any major caesura in the text. Strangely, he subsumes v. 7 and v. 10 under the speeches although neither verse contains any direct speech. For some altogether different proposals, see Allen, "Death Valley Vision," 128–134; and Boadt, "Dramatic Structure," 194–196.

4.3.2.1 Quote: Dead Israel (37:11)

The *wayyiqtol* of the common speech introduction phrase ‫(11ab) וַיֹּאמֶר אֵלַי בֶּן־אָדָם...‬
shows that the divine speech is connected closely to the preceding vision.

The "bones" are classified, in a very emphatic *casus pendens* construction,[87]
as "the whole House of Israel" (11b$_p$b). By means of this identification, the House
of Israel, in its present state, is categorically positioned in the realm of death.
This is made even clearer by Israel's own statement (11c–f), a lamentation, which
again takes up the two death-terms "bones" (11d; cf. 1d, 3b, 4bd, 5a, 7e) and "dry"
(11d; cf. 2c, 4d)[88] and goes on to mourn the exiles' loss of hope and their state of
separation from, or abandonment by, God.[89] The return into the sphere of death
creates a stark contrast to the living army in the previous sentence. It signals that
the story will now repeat itself all over again – not with imaginary bones but with
the House of Israel. Therefore, v. 11 and what follows become the translation of
the vision into real life. This kind of explanation is unusual for vision accounts; in
Ezekiel it occurs more often in the context of sign acts and allegories.[90]

The lamentation is introduced by ‫הִנֵּה‬ (11c); according to Greenberg,[91] this
particle is best suited to connect the quotation both to the preceding vision and to
the subsequent disputation. In any case, the "transition from the first part to the
second is achieved by means v 11,"[92] because of the verse's just mentioned refer-
ences to 37:1–10⋆, and because it prompts YHWH's announcement in 37:12–14⋆.

For this reason, v. 11 is the pivotal point of the account; it resolves the remain-
ing tension about the significance of 37:1–10⋆ and immediately instigates a new
arc of suspense regarding the future of Israel.

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87 For the grammatical description of sentences with *casus pendens*, see Kautzsch and Cowley,
Gesenius, § 143 a; Joüon and Muraoka, *Grammar*, § 156. On the syntax of v. 11, see Bartelmus,
"Textkritik, Literarkritik und Syntax," 55–64; Greenberg, *Ezekiel 21–37*, 745.
88 For a more detailed analysis of the death terms in v. 11, see Ohnesorge, *Jahwe gestaltet*, 310 f.
89 "The expression ‫נגזרנו לנו‬ may suggest that exiled Judeans, like the dead, are no longer the
beneficiaries of Yhwh's covenant loyalty, that they cannot hope in his faithfulness, that they are
forgotten by Yhwh, that they are unable to worship him, and that they will never return to their
land." Saul M. Olyan, "'We Are Utterly Cut Off': Some Possible Nuances of ‫נגזרנו לנו‬ in Ezek 37:11,"
CBQ 65 (2003): 51.
90 For example 4:16–17; 5:5; 12:10–16; 24:20–24 (sign acts) and 15:6–8; 17:11–24; 24:6–8, 13–14 (al-
legories). Boadt, "Dramatic Structure," 192 f; Schöpflin, "Destructive and Creative," 117.
91 Greenberg, *Ezekiel 21–37*, 748.
92 Zimmerli, *Ezekiel*, 2, 257. German original: Zimmerli, *Ezechiel*, 888.

4.3.2.2 Prophecy: Promise of Life (37:12, 14*)

The relationship of cause and effect between v. 11 and vv. 12–14* is evident in particular from their connection with לָכֵן (12a), which is characteristic for prophetic oracles (not vision accounts). The prophet is now asked to address his fellow exiles (12ab): a realistic, not a visionary, command. The prophetic announcement he is to convey begins classically with the messenger formula (12c) and finishes with the extended recognition formula (14def). The content of the oracle is, again, a series of divine promises. Changing the imagery slightly, Israel's position in the realm of death is now defined by another term that may contain an additional allusion to captivity: graves קְבָרוֹת (12de). The assessment of v. 11 is confirmed in that the exiles are "dead"; it is however contradicted pertaining to the hopelessness of this situation. For YHWH declares that he will open the "graves" and make Israel pass from the realm of death and imprisonment to the realm of life and freedom. The latter is signified first in the return to the homeland (12f, 14c) – עלה in 12e alludes to exodus terminology – but then especially in the gift of רוּחַ and life (14ab). The departure from the place of death toward the land of life appears to be the continuation of the vision; the vast multitude (10e) finally has received its marching orders.

It may seem startling that YHWH will confer רוּחַ and life (14ab) only between the arrival (12f) and the actual settling down (14c) in the land. Yet the meaning of רוּחַ is different here, as it is specified as רוּחִי, *my* spirit; it therefore denotes not merely *biological* life (which of course is necessary to move from Babylon to Judah) but a *divine* life-energy that will provoke a spiritual renewal, which will enable them to live as the people of YHWH and thus to remain in their land in the future.[93] This wordplay accentuates the fact that the promise to the exiles (14ab) radically surpasses the restoration of the bones, in spite of being near-to identical to 6de.

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93 "Hinzu kommt aber, daß Jahwe aus den von ihm geöffneten Gräbern doch wohl zunächst nichts anderes 'heraufführen' wird als – vertrocknete Knochen. Hier erst liegt m. E. das entscheidende 'tertium comparationis' zwischen 'Vision' und 'Deutung': Eine Rückführung Israels ins Land ist – weil das Volk 'tot' ist – für Ezechiel schlechterdings sinnlos und undenkbar ohne eine – Israel 'wiederbelebende' – diese Rückführung begleitende, grundlegende 'Transformation' des Volkes." Krüger, *Geschichtskonzepte*, 434 f. The interpretation by Saul M. Olyan, "Unnoticed Resonances of Tomb Opening and Transportation of the Remains of the Dead in Ezekiel 37:12–14," *JBL* 128 (2009): 491–501, as "benevolent tomb opening and transportation of the remains of the dead" into "ancestral territory" fails to take into account precisely this aspect. Also the strictly anthropomorphic interpretation as "breath," argued by Woodhouse, "Spirit," 18, cannot convince in this case.

The reference to the spirit of YHWH in v. 14a also links back to the introduction of the vision (בְּרוּחַ יְהוָה 1b), as does the verb נוח (1c, 14c); thus an *inclusio* exists around the entire text unit.[94] Apart from this, and from the accumulation of formulae in v. 14, the account ends without a distinctive conclusion of the kind present in 3:12–15 and 11:23–25.

4.3.3 Structural Parallels and Rhetorical Effects

4.3.3.1 Structural Parallels between 37:1–10* and 11–14*
As observed earlier,[95] the two main parts of 37:1–14* have many parallels, though with significant divergences. In synopsis, these may be displayed as follows:

Table 11: Ezek 37:1–10* // 37:11–14*

Vision			Reality (Exile)		
1–2	*Situation: dry bones in the plain*		*Situation: Israel = dry bones*		*11*
3ab	וַיֹּאמֶר אֵלַי בֶּן־אָדָם		וַיֹּאמֶר אֵלַי בֶּן־אָדָם		11ab_p
	Question: will they live?				
cd	Answer: you, YHWH, know				
4–6	*Promise of life to the bones:*		*Promise of life to Israel:*		*12,14*
4bc	הִנָּבֵא ... וְאָמַרְתָּ אֲלֵיהֶם		לָכֵן הִנָּבֵא וְאָמַרְתָּ אֲלֵיהֶם		12ab
5a	Messenger formula		Messenger formula		c
b	הִנֵּה אֲנִי + participle (רוּחַ <) give		הִנֵּה אֲנִי + participle (> open graves)		d
c	וְחִיִּיתֶם	you shall live			
6a	וְנָתַתִּי עֲלֵיכֶם	sinews			
b	וְהַעֲלֵתִי עֲלֵיכֶם	flesh	וְהַעֲלֵיתִי אֶתְכֶם	from graves	e
c	וְקָרַמְתִּי עֲלֵיכֶם	skin	וְהֵבֵאתִי אֶתְכֶם	to soil of Israel	f
d	וְנָתַתִּי בָכֶם	breath (רוּחַ)	וְנָתַתִּי רוּחִי בָכֶם	my spirit	14a
e	וְחִיִּיתֶם	you shall live	וִחְיִיתֶם	you shall live	b
			וְהִנַּחְתִּי אֶתְכֶם	on your soil	c
fg	וִידַעְתֶּם כִּי־אֲנִי יְהוָה		וִידַעְתֶּם כִּי־אֲנִי יְהוָה דִּבַּרְתִּי וְעָשִׂיתִי		def
	you shall know that I [am] YHWH		you shall know that I, YHWH, have spoken, and I will do it		

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94 Block, *Ezekiel 25–48*, 383 note 83; Behrens, *Prophetische Visionsschilderungen*, 253. See however Fox, "Rhetoric," 14 note 18 against an *inclusio* from בְּרוּחַ יְהוָה (1b) to רוּחִי (14a).
95 See the redaction-critical analysis above, Section 4.2.

Vision			Reality (Exile)
7c–10e*	*Fulfilment of the promise:* *bones live again*		
7cd	וַיְהִי כְּהִנָּבְאִי וְהִנֵּה...		–
8ab	וְרָאִיתִי וְהִנֵּה...	(surprise clause)	
8b		sinews	
c	עָלָה	flesh	
d	וַיִּקְרַם	skin	
10c*	וַתָּבוֹא בָהֶם רוּחַ	breath	
d	וַיִּחְיוּ	they lived	
e	they stood up (עמד) / great army		

The first main part (37:1–10*) is set on a visionary level; the second (37:11–14*) refers to real life. Both main parts begin by describing a situation of death. In the first part, it is the narrator who describes the valley whereas the speaker in the second part is YHWH. Nevertheless, the situation is always brought to the prophet's attention by divine intervention, since also in v. 1 he arrives in the valley by the "hand of YHWH."

The introductory visionary part (37:1–2) is short in comparison to the speeches; this may be caused partly by the parallelism to v. 11, which would have been disturbed by a longer elaboration on the valley. This disproportion may reflect how much the vision's emphasis is on the announcement of salvation, whilst that, and what, the prophet *sees* becomes an illustration at the service of this message.[96]

Towards the beginning of each part, and only there, we find the familiar speech introduction "And he said to me, 'Son of man ...'" (3ab, 11ab_p). The dialogue in v. 3 acts as a leitmotiv for the account, as the question is the same in both instances, bones and people: Will they live again? Analogously, the prophet's answer appears more than just a polite, or pious, choice of words: YHWH *knows*, just as knowledge of YHWH will be the ultimate consequence of what YHWH is about to do (6fg, 14def).

It has already been noticed that v. 6 (the promise of life to the bones) and vv. 8–10* (the coming to life of the bones) are very much parallel.[97] The introduction of the divine speech containing this promise (vv. 4–5), however, has its corresponding part only later in v. 12; and the recognition formula of v. 6fg matches that of v. 14de. The two promises themselves are couched in the same sentence structure (sequence of *we qatal* clauses, prevalently in first person singular). While the actual content differs in vv. 6abc/12ef, according to the object in question, the

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96 This is argued by Behrens, *Prophetische Visionsschilderungen*, 266.

97 See Tables 8 and 9.

verb עלה appears equally in vv. 6b, 8c and 12e, and the wording in vv. 6de, 14ab is almost identical. The only variance here is the personal suffix that makes the change from the biological principle of life (רוּחַ 6d) to the divine spirit (רוּחִי 14a). Obviously, a renewed mindset is as essential for Israel's new life as is the return to the land, if it is not in fact the more important aspect.

4.3.3.2 Rhetorical Effects

Perhaps the first consequence of the analogy between Israel and the bones is that Israel is confirmed to be "dead" and far beyond all hope as much as natural possibilities are concerned. This implies that the people cannot do anything to change their own situation or even to deserve YHWH's help – just as lifeless bones cannot do this. The initiative, as well as the competence, lies with YHWH alone who, as the Creator-God, has the power to raise dead matter to life.[98]

Secondly, against the background of the marked parallelisms it is readily appreciable that there is no corresponding section to 37:7–10*. The resurrection of Israel is announced, but not narrated. Expressed in a schematic way, the narrative has the format *abc–a'b'*, whereby *a* is the visionary situation of death, *b* the dialogue part including a prophetic oracle, and *c* its visionary realization. Analogously, *a'* is the real situation of (metaphoric) death and *b'* is the responding prophetic oracle. In this sequence, an element *c'* is expected but missing.

This "open ending" makes the rhetoric of the account all the more powerful. YHWH promises to restore to life a field of dead and dry bones and immediately demonstrates that he is indeed able to perform this miracle. Hence when YHWH assures the same to his metaphorically dead people, the intended conclusion is the firm expectation that Israel's re-creation will take place, and soon. The account is open-ended because it is to be completed in history. It "depicts the extreme case of unpredictable salvation in order to enable the people to expect a salva-

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98 "Ezechiel verkündet mit seiner Vision die Auferstehung des vernichteten Israel oder genauer ausgedrückt: er sagt die Neuerschaffung des ausgelöschten Volkes an. Jahwes Wirken endet nicht mit der Katastrophe. Er setzt ohne Motiv und nähere Begründung einen völlig neuen Anfang." Hossfeld, *Untersuchungen*, 398. In a similar vein, Klein, *Israel in Exile*, 84 defines the "radical dependency on God for any future hope" as the "major theme of this passage."
Lapsley states, "The language of creation, ... which saturates Chapters 36 and 37, makes sense only when it is understood that, for Ezekiel, human identity and the land itself have been wiped away. Now they are to be unilaterally re-created by God, but from the same 'stuff' of the old Israel, ... from the very same bones of the people." Jacqueline E. Lapsley, "Ezekiel," in *WoBC: Revised and Updated*, ed. Carol A. Newsom, Sharon H. Ringe, and Jacqueline E. Lapsley (Louisville: Westminster John Knox, 2012), 285.

tion that though unlikely is yet less radical, the return of the nation from exile."[99]
By way of its form and content, the text aims to instil this hope in its readers.[100]

This also means that, contrary to both Rabbinic and Early Christian interpretation,[101] the original version of the vision of the dry bones does not explicitly deal with the question of afterlife. Its focus is entirely this-worldly and centred on the restoration of the exiles: "the vision refers to the present state of the living, not to the future state of the dead."[102]

4.4 Structure of the Present Text (37:1–14)

The redaction-critical analysis found two insertions by later editors: 37:13, 14 g and 37:7ab, 8e–10b + -הָ in 10c. Linguistic indications suggested a post-exilic date for the latter, whilst v. 13 was probably added to the text by another person. Although these are, technically, two stages of redaction, the effect of v. 13 on structure and content of the account is minimal; hence we can immediately proceed to discussing the final text.

The overall structure of 37:1–14, with its two main parts, has remained widely intact. What has been altered by the redaction is that the sequence of prophecy and fulfilment of the promise to the dry bones now occurs twice. The process of restoration is thus noticeably extended (see overview below).

Table 12: Structure 37:1–14 Final Text

37:1–10		*Vision: The Resurrection of the Bones*
	37:1–2	Visionary Part: Dead Bones
	37:3	Dialogue
	37:4–6	Prophecy I: Promise of Life to the Bones
	37:7–8	Vision: Fulfilment I: Composition of Bodies
	37:9	Prophecy II: to the Spirit
	37:10	Vision: Fulfilment II: Arrival of "the Spirit"
37:11–14		*Disputation: The Resurrection of Israel*
	37:11	Quote: Dead Israel
	37:12–14	Prophecy III: Promise of Life to Israel

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99 Fox, "Rhetoric," 11 f.

100 For a contrary, negative interpretation, see Baruch J. Schwartz, "Ezekiel's Dim View of Israel's Restoration," in *The Book of Ezekiel: Theological and Anthropological Perspectives*, ed. Margaret S. Odell and John T. Strong, SBLSymS 9 (Atlanta: SBL, 2000), 59.

101 On Rabbinic and Early Christian interpretation, see e.g. Greenberg, *Ezekiel 21–37*, 749–751.

102 Cooke, *Ezekiel*, 397; similarly also Zimmerli, *Ezechiel*, 900.

This modification brings with it consequences for the perception of other sections and of the narrative structure as such. We shall discuss in the following only those sections that are affected by the changes.

4.4.1 Structural Consequences to the Vision (37:1–10)

4.4.1.1 The First Prophecy and the Composition of Bodies (37:4–6, 7–8)

The account of the word-by-word fulfilment of YHWH's promise to the dry bones is interrupted and segmented in two stages: sinews, flesh, and skin (8bcd) on the one hand, and breath on the other (v. 10). Moreover, the breath/spirit is singled out by a second prophecy (v. 9).

The first prophecy in 37:4–6 is directed "to these bones" (4b). The delivery of the oracle by the prophet is now explicitly narrated (7ab). It comes true partially in v. 8, but v. 8e (וְרוּחַ אֵין בָּהֶם) gives an unexpected turn to the story: the main points of the promise, רוּחַ and life (5bc, 6de), are still missing; the revival has come to a halt. Though having performed a great miracle, YHWH's word has produced only lifeless corpses. This surprising outcome indubitably calls for the readers' attention.[103]

4.4.1.2 The Second Prophecy and the Spirit (37:9–10)

A second divine word is addressed to the prophet. This time, he is to prophesy to the breath/spirit (הָרוּחַ, with article). Verse 9 is structured comparably to vv. 4–5 and 12:[104]

Table 13: Ezek 37:4–5 // 37:9 // 37:12

Prophecy I		Prophecy II		Prophecy III	
4a	וַיֹּאמֶר אֵלַי	9a	וַיֹּאמֶר אֵלַי		
b	Prophesy (הִנָּבֵא) to these bones	b	Prophesy (הִנָּבֵא) to the breath/spirit	12a	Therefore prophesy (הִנָּבֵא)
		c	prophesy (הִנָּבֵא) son of man		
c	וְאָמַרְתָּ אֲלֵיהֶם	d	וְאָמַרְתָּ אֶל־הָרוּחַ	b	וְאָמַרְתָּ אֲלֵיהֶם
d	summons to attention				

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[103] See, in this regard, the insightful considerations in Schnocks, *Rettung und Neuschöpfung*, 206 f.

[104] For another comparison, see Allen, "Death Valley Vision," 130 f.

Prophecy I		Prophecy II		Prophecy III	
5a	messenger formula	e	messenger formula	c	messenger formula
b	הִנֵּה אֲנִי + participle	f	come O breath,	d	הִנֵּה אֲנִי + participle
	(רוּחַ give I <)	g	breathe on these slain		(> I open graves)
					...
c	you shall live (וִחְיִיתֶם)	h	they may live (וְיִחְיוּ)	[14b	you shall live (וִחְיִיתֶם)]

The greatest similarities are at the beginning, as both the first and the second prophecy commence with "And he said to me, 'Prophesy to ... and you shall say to ...'" (4abc, 9abd, cf. 12ab),[105] followed by the messenger formula (5a, 9e, 12c). The duplication of the command in 9c is a first minor difference; yet it is the message that particularly sets the two prophecies apart. For v. 5 and v. 12 contain, couched in a participle clause, an announcement about something YHWH will do to the addressee of the oracle ("Behold, I am going to ..." 5b, 12d), which is then further developed in first-person *weqatal* clauses (6, 12ef).

The second oracle, by contrast, does not announce anything but instead requires an action of its addressee, as evidenced by the imperatives in 9fg. The addressees will live not by God's direct intervention ("*you* will live" 5c, 14b) but the involvement of a third party, which will bring life to *them* (9h).

From this point of view, the process of restoration is not only delayed in the final form of 37:1–10 but it is also rendered more complicated due to the introduction of an additional instance that needs to give its own contribution to the procedure.[106] All this is part of the retarding element initiated with v. 8e.

The tension and expectation provoked in the reader by this protraction is finally dissolved in v. 10. As in v. 7, the prophet reports that he did as commanded; as a result of his prophesying, the breath/spirit comes and revives the corpses. Instead of massacred bodies, a powerful army fills the valley. Though the descrip-

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105 The immediate sequence of וַיֹּאמֶר אֵל and נבא occurs only here in Ezekiel. The most similar instance is 11:4–5 "Therefore prophesy against them (הִנָּבֵא עֲלֵיהֶם); prophesy, son of man. ... and he said to me, 'Say (אֱמֹר): Thus says YHWH ...'." The combination of נבא imperative, וְאָמַרְתָּ, and messenger formula recurs other ten times (13:2; 21:[14,] 33; 30:2; 34:2; 36:1–2, 3, 6; 38:14; 39:1).

106 This emphasised autonomy of "the Breath/Spirit" in v. 9 speaks against an all too simplistic explanation of the two-stage restoration in Ezek 37:4–10 with the two-stage creation of mankind in Gen 2:7. In the Genesis story, it is YHWH-God who himself breathes "life-breath" (נִשְׁמַת חַיִּים) into Adam's nostrils; no third party is summoned to do so, and the term רוּחַ is absent. While an allusion to Gen 2:7 is likely in Ezek 37:4–10, the parallel is by no means sufficient to explain by it all the problems posed by v. 9 (contra e.g. Zimmerli, *Ezechiel*, 889 f; Garscha, *Studien*, 222; Hals, *Ezekiel*, 269; Robson, *Word and Spirit*, 225 f; Joyce, *Ezekiel*, 209).

tion is short and without particular embellishments, the revivification of the former bones is the climax of the first main part. The delay in the accomplishment of the resurrection puts an even stronger emphasis on this first peak.[107] The openness of the vision (what is the army supposed to do?) comes less into evidence. It may be argued that the heightened prominence of v. 10 distracts from the original pivot v. 11.

4.4.2 Structural Consequences to the Disputation (37:11–14)

Through the increased rhetorical tension in 37:8–10, the focus of the vision becomes more centred on the actual fulfilment of the divine announcement to the bones. As the process of restoration receives more attention – and also greater length in words – the older underlying tension, namely the question of the significance of the vision, which is dissolved only with v. 11, is to some extent put in the shade. Nonetheless, v. 11 retains its essential function of connecting the two main parts.

The prophetic oracle to be delivered to Israel (37:12–14) is now the third speech of this kind,[108] not the second as in the original account. This means that the direct parallelism between 37:4–6 and 12–14 as observed in Section 4.3.3 is broken up by v. 9, in a similar way as the correspondence of promise and fulfilment in vv. 5–6 and 8. Two speeches in 37:1–10 are juxtaposed to one speech in 37:11–14.

However, through the insertion of v. 13 and its extended recognition formula, the oracle seems, despite its brevity, to consist of two parts: 37:12–13 and 37:14. This leads to the impression that the restoration of Israel is also announced in two stages: first liberation and return to the homeland (37:12–13), and then infusion of YHWH's spirit (v. 14). Only once the second stage is completed will Israel really live (14b).[109] In this view, the correlation between the two main parts is restored, as the visionary two-part restoration of the bones (vv. 4–8, 9–10) corresponds, if only roughly, to the announced two-part restoration of Israel (vv. 12–13, 14).

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107 For Fox, "Rhetoric," 10 f. (and Allen, "Death Valley Vision," 136 f.), the retarded restoration resembles the actions of a stage magician – increasing the tension makes the magician appear more masterful. Boadt, "Dramatic Structure," 199, compares it to the plague narrative in Ex 7–11. I am not convinced by the analogies he finds in Ezek 34 and 38–39, which would create "a series of delayed tensions" (p. 200).
108 See Table 14 above.
109 For example Behrens, *Prophetische Visionsschilderungen*, 261, 268 sees here the central message of 37:1–14: life depends pre-eminently on the spirit, more than on physical integrity or on the return to the land.

At the same time, this stretching conveys the "distinct impression that the process of revitalization is not a simple one; the life-giving procedure takes its time."[110] "The process of recreation is a protracted one, and Israel should not expect their tears to be turned to joy overnight."[111]

4.5 The Intention of 37:1–14

Ezekiel's vision of the valley of the dry bones in its original version (37:1–6, 7c–8d, 10c–12, 14a-f) is a powerful, and rhetorically elaborate, message of hope beyond reason. The short narrative has two apparently diverse parts, a vision account and a disputation word and it also includes prophetic oracles in both parts. These three genres work together in the text's effort to convince Israel that it will "live again." The vision's initially shocking imagery describes the seemingly impossible: a vast number of long-dead bones that, hearing the word of YHWH, immediately reconstitute bodies and turn into a living "very very great army." The disclosure that the bones are actually a symbol for exilic Israel (v. 11) probably was of little surprise to contemporary readers. But if they followed the plot of the vision, they are virtually forced, then, to accept the consequence: if YHWH is capable of restoring desiccated bones to life, and if Israel is "cut off" and "dry bones," then YHWH is capable of restoring Israel as well. The vision is not an end in itself but serves as a rhetorical reinforcement of the message.

The equation of the exiles with dry bones fully acknowledges the severity of their condition: it is striking that YHWH does not negate, but on the contrary emphasises, that his people as such is dead. The message of salvation stands therefore not in contrast but in continuation to the previous messages of judgement (Ezek 8–11). Israel did die, yet YHWH can make it live again.

The act of restoration (37:12, 14a-f) consists of Israel's liberation from their "graves," their return to Judah, and the gift of YHWH's own spirit; in other words, the renewal of political independence and of Israel's privileged relationship with YHWH[112] – both implicitly deemed impossible in the lament of v. 11. No more details are given as to how or for what reason YHWH will bring this about. In particular, no contribution is expected, or possible, on the part of Israel. Through

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110 Levison, "Spirit of Life," 248. He refers to several texts, not only 37:1–14.
111 Ibid., 253 f.
112 Insofar as the focus of 37:1–14* is the restoration of Israel, it makes sense that it was, at some stage of the book-redactional process, grouped together with 36:1–15 and 37:15–28 (assuming that Ezek 38–39, as well as 36:16–38, are written later).

the structural parallels between the vision of the bones and the announcement to Israel, and through the openness of the account, which does not narrate the fulfilment of that announcement, the impression arises that the restoration is expected to take place almost immediately, soon, in the very near future.

In fact, this might be one reason why an editor, from the perspective of later historical experience, considered it necessary to insert retarding elements into the text (i.e. 37:8e–10b). While various interpretations of the two-stage resurrection are possible, one reading is that it is more suitable to efficiently convey hope, precisely because it takes into account the experience of delay. "By affirming that a second step will complete what was lacking after the first step, the text claims that Yahweh will bring about what he promised, in spite of the ineffectiveness experienced so far."[113]

Furthermore, the final text of 37:1–14 gives a far more prominent role to the רוּחַ, since now the bones are revived by the quasi-personal spirit and not simply by receiving natural breath. Consequently, there is a more pronounced notion that mere physical restoration is not sufficient, but that the essential part is a spiritual renewal. Also the play on the different meanings of רוּחַ is developed further, moving from the natural life-principle (רוּחַ) to a hypostatic supernatural force (הָרוּחַ) and finally to the divine spirit (רוּחִי).[114]

The redacted text focuses generally more on the vision (37:1–10), and thus less on the application to exiled Israel (37:11–14). The vision seems to exist more in its own right, rather than illustrating the second part, as before. Its daring imagery certainly assured the enduring fascination of readers throughout the centuries with this shortest, and perhaps most impressive, vision account of Ezekiel.

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113 Renz, *Rhetorical Function*, 207. Renz works on a synchronic level but his interpretation supplies a good motivation for the redactional addition of vv. 8e–10b. Whereas Renz applies this experience of "ineffectiveness," on the subsequent pp. 207–209, to Ezekiel's failure to make the people believe in his words as those of a prophet, one could apply it more directly to the experience of delay in YHWH's help.

114 Fox, "Rhetoric," 14 f; Boadt, "Dramatic Structure," 203 f; Robson, *Word and Spirit*, 82 f. See also Chap. 9.2.4.

5 Ezekiel 40–48

In their present arrangement, the last nine chapters of the book of Ezekiel undoubtedly are meant to be understood as one great vision account. The fresh, solemn date in 40:1 and the translocation of the prophet once again to Jerusalem ("the city" as it is called here) very clearly mark the beginning of a new literary unit. The setting of a visionary exploration of the new temple, with all the cultic and social ordinances it generates, is implied, and periodically called to mind, throughout Ezek 40–48. There is no concluding report about the prophet's return into exile.

5.1 Preliminary Note: Limits of the Present Study

The analysis of the second temple vision in Ezekiel presents even more multifaceted issues than those of Ezek 1:1–3:15 and 8–11. A first hurdle is the large amount of text (more than 3,000 words), the design and structure of which may not be immediately perceptible; moreover, the often extremely repetitious or legalistic style can be confusing to the reader. In fact, it would take an additional investigation specifically on Ezek 40–48 to adequately cover the great workload necessary to engage in depth with this great quantity of complex text.[1]

Not all the material within Ezek 40–48 can truly be defined as visionary, since these chapters also include long sections of law texts as well as architectonic and geographical descriptions, which do not feature any of the essential elements for the genre vision account.[2] As the focus of this study is specifically on vision accounts, it will be restricted to only those portions of text that contain proper formal elements of this genre. Practically, this limits our attention to: 40:1–4 (which in effect extends the perception as a vision over most of Chapters 40–42); 43:1–12; 44:1–2, 4–6; 47:1–12.[3]

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1 Investigations on Ezek 40–48 as a whole, under various perspectives, have been peformed e.g. by the following authors: Gese, *Verfassungsentwurf*; Zimmerli, *Ezechiel*; Levenson, *Theology*; Tuell, *Law of the Temple*; Stevenson, *Vision of Transformation*; Block, *Ezekiel 25–48*; Rudnig, *Heilig und Profan*; Konkel, *Architektonik*; Daniel M. O'Hare, *'Have You Seen, Son of Man?' A Study in the Translation and Vorlage of LXX Ezekiel 40–48*, SBLSCS 57 (Atlanta: SBL, 2010).

2 So also e.g. Vogt, *Untersuchungen*, 127.

3 Refer back to Chap. 1.3. Behrens, *Prophetische Visionsschilderungen*, 36 note 10 considers within Ezek 40–48 only 43:1–9 as a formal vision account; he seems to overlook that the criteria established by him apply to all four texts listed above. (The only other section that also takes up elements of the guidance vision is the description of the kitchens in 46:16–24.)

5.2 Textual Criticism

The textual situation of Ezek 40–48 on the whole is complicated. Not only does the large amount of text lead almost unavoidably to a greater amount of variants, but in addition the LXX often seems to either follow a different *Vorlage* or to translate much more freely than in previous chapters of the book, offering sometimes a shorter, sometimes a longer version, and sometimes what seems to be a different text altogether.[4] There are differences among the Greek witnesses, for instance regarding the translation of Ezekiel's preferred form of the divine name, יְהֹוִה אֲדֹנָי: while the Codex Vaticanus (LXX[B]) renders it, within Ezek 40–48, as κύριος [ὁ] θεὸς, the older Papyrus 967 (P[967]) has only a simple κύριος.[5] Additionally, the Hebrew of the MT is very difficult. Architectonic or cultic *termini technici* abound, as well as grammatical problems and scribal errors such as miswritings (for example in 40:15; 41:1c, 8a) or incorrect word order (for example in 43:11c; 47:2b). As a consequence, it is not possible here to offer a comprehensive text-critical discussion. This work has already been done extensively by scholars like Hartmut Gese and Walther Zimmerli.[6] More recently, Michael Konkel's study[7] on Ezek 40–48 summarizes well the scholarly positions on each textual question within the Second Temple Vision.

Older commentators tended to make manifold corrective interventions in the MT, whether because of different readings of the versions or due to apparently incorrect Hebrew. Newer studies, beginning with Gese and even more so Konkel, are less easily disposed to emendations, which however remain a last option.

The text-critical considerations of this study are limited to Ezek 40:1–43:11; 44:1–6; 47:1–12. Significant textual variations are marked in the text in Appendix D.[8] Here, only a few issues of special importance shall be considered.

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4 Examples for this are 40:43; 42:5, 14, 16–19; 43:2; 44:5–9. If LXX had a different *Vorlage* in these cases, then it is not necessarily older than that of the MT.

5 The representation of the typical appellative אֲדֹנָי יהוה in Ezekiel MT (217 times) varies throughout Greek manuscripts as well as within them. For more details, see Zimmerli, *Ezechiel,* 1253–1258; Olley, *Ezekiel*, 30 f; O'Hare, *Have You Seen*, 8–15.

6 Gese, *Verfassungsentwurf*; Zimmerli, *Ezechiel,* 980–1236. Of the newer commentaries in English, especially Allen, *Ezekiel 20–48*; and Block, *Ezekiel 25–48* apply textual criticism. In particular, see O'Hare, *Have You Seen*, a study of LXX translation technique in Ezek 40–48.

7 Konkel, *Architektonik* (revised doctoral thesis, Bonn University, Germany, 2000).

8 As in the previous texts, omissions of portions of text in LXX are marked by ( ) and emendations of the MT by < >. Appendix D is limited to the passages most referred to in the following, i.e. 40:1–37, 44–49; 41:1–4, 15; 42:15–43:12; 44:1–6; 47:1–12.

In 40:2c, LXX translates ἀπέναντι (on the opposite side), which would point to the consonants מנגד in its Hebrew *Vorlage*, instead of MT מִנֶּגֶב (toward the south). This reading appears to be supported by the fact that within Ezek 40–42 the expression for "south" is דָרוֹם, not נֶגֶב. However, as will become clear in the redaction-critical analysis, most of 40:2 is a later insertion, which would explain the use of an alternative term. Already Gese[9] arrived at this conclusion for the direction "toward the south" and affirmed that the MT preserves the older version of the gloss.

Ezek 41:3–4 describe the most holy place within the new temple. While the MT is consistent with the otherwise predominant shape of a square, the LXX, surprisingly, portrays the most holy place not as a room but as the "inner courtyard" (τὴν αὐλὴν τὴν ἐσωτέραν, v. 3a) with a rectangular shape of 40 x 20 cubits, twice as long as in MT. Despite recent voices in favour of LXX,[10] this study will give preference to the MT in this instance.[11]

Whereas during most of Ezek 40–42 measurements are given in cubits (אַמּוֹת), in 42:16–20 MT the measuring unit is the reed (קָנִים 16b, 17b, 18b, 19b). The LXX does not represent קָנִים, leaving the reader to assume that cubits are meant. Typically, modern translations and commentaries follow the Greek, as it seems to fit better.[12] However, the MT certainly offers the *lectio difficilior*. In addition, the entire passage appears to have been translated quite freely, as the LXX inverts the order of the southern and western gates (42:18a, 19a)[13] and has several minor additions in vv. 15, 16, 20.[14] In view of this, the omission of קָנִים might be an adaptation to the context. The change of measurement unit can be explained with the help of redaction criticism, as there are several other indications for 42:16–20a being a late addition, which, precisely, does not fit its context.[15] The measuring

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9 Gese, *Verfassungsentwurf*, 10 f; adopted e.g. by Zimmerli, *Ezechiel*, 983; and Konkel, *Architektonik*, 28.

10 Adrian Schenker, "Das Allerheiligste in Ezechiels Tempel war ein Hof: Die Tragweite der ursprünglichen Septuaginta in Ez 41,1–4," in *Interpreting Translation: Studies on the LXX and Ezekiel in Honour of Johan Lust*, ed. F. García Martínez and M. Vervenne, BETL 192 (Leuven: Leuven University Press, 2005), 366–369; he is followed e.g. by O'Hare, *Have You Seen*, 98–101.

11 With, e.g., Konkel, *Architektonik*, 50.

12 So e.g. NRSV; Cooke, *Ezekiel*, 462; Zimmerli, *Ezechiel*, 1066; Allen, *Ezekiel 20–48*, 227; see O'Hare, *Have You Seen*, 101 f.

13 LXX is probably following a more practical sequence while MT lists the gates in sequence of holiness. O'Hare, *Have You Seen*, 102 note 86.

14 For more details and a synopsis of the MT and LXX, see ibid., 101–107. The plusses in LXX may go back to its *Vorlage*.

15 See below, Section 5.3.2.1; Konkel, *Architektonik*, 70.

in "reeds" may, then, be seen as original to the insertion, while LXX displays a scribal attempt of mitigating the tension.

An instance in this passage where the LXX reading might be preferable is in 42:16c, 17c. The last word of the Hebrew sentence, סָבִיב, has been interpreted by LXX, or by its *Vorlage*, as a verbal form (סָבַב) belonging to the following sentence. Thus it translates καὶ ἐπέστρεψεν πρὸς … (17a, 18a LXX). In the MT, the same construction occurs in 42:19a. Also the awkward beginning in v. 18a MT supports the LXX reading.[16]

In 43:3c, the suffix of בְּבֹאִי in the first person singular (when *I* came to destroy), which is represented also in LXX, is probably to be understood as a euphemism, avoiding the statement that YHWH destroyed the city.[17] Or, it may be a hint to the catalysing function of the prophet's presence for the destruction. In this view, there is no need to alter the MT. The same applies for the Greek χρῖσαι (to anoint) for MT לְשַׁחֵת (to destroy).

A second significant difference between the LXX and the MT of 43:3 is the specification ἡ ὅρασις τοῦ ἅρματος where the Hebrew only has וּמַרְאוֹת כַּמַּרְאֶה (3d). To call the vision of Ezek 1 "the vision of the chariot" presupposes an interpretation along the lines of Sir 49:8 and later *merkābâh* traditions.[18] Thus, the MT has conserved the more original reading. At the same time, its text appears overloaded and, even by Ezekielian standards, over-repetitive. Whether this is due to editorial activity or to scribal glosses cannot be said with certainty.

Throughout 44:5–9, the wording of LXX differs considerably from MT, without however substantially altering the meaning. It is uncertain if LXX depends on a different *Vorlage* or simply paraphrases freely. Throughout these verses, the MT remains the reference text.[19]

In the vision of the river in 47:1–12, the textual divergencies are mostly explicable as attempts of LXX to straighten the text (see Appendix D). Interestingly, in the Greek version of 47:3–6, it is only the guide who passes through the water, not the prophet. There is, however, no need to adjust the Hebrew.[20]

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16 With, e.g., Cooke, *Ezekiel*, 462; Gese, *Verfassungsentwurf*, 28 f; Konkel, *Architektonik*, 67; Block, *Ezekiel 25–48*, 568; O'Hare, *Have You Seen*, 102 note 85.

17 Konkel, *Architektonik,* 72.

18 Johan Lust, "Exegesis and Theology in the Septuagint of Ezekiel: The Longer 'Pluses' and Ezek 43:1–9," in *VI Congress of the International Organization for Septuagint and Cognate Studies, Jerusalem 1986*, ed. Claude E. Cox (Atlanta: Scholars Press, 1987), 209 f. According to ibid., 211–216, the same is true for the Greek plusses in 43:2.

19 For a summary, see Konkel, *Architektonik*, 99–101; for more details, Zimmerli, *Ezechiel*, 1114, 1119 f.

20 Konkel, *Architektonik,* 194.

5.3 Redaction Criticism of Ezek 40–42; 43:1–12; 44:1–6; 47:1–12

5.3.1 A Working Hypothesis

Similar to the two other larger vision accounts in the book, the last and longest vision in Ezek 40–48 owes its present appearance to a complex redaction history.[21] This study cannot endeavour to offer a new approach to the redaction history of Ezek 40–48. As stated above, the discussion will concentrate on Ezek 40–42; 43:1–12; 44:1–6; 47:1–12, so as to establish their redactional layers and their place in the redaction history of Ezek 40–48. This narrow focus obviously needs an overall idea of the redaction history of Ezek 40–48 as a working hypothesis, to be modified whenever appropriate. Among the most recent redaction models, I will by and large adopt the one proposed by Michael Konkel (2001),[22] which draws, among others, on the fundamental work done by Hartmut Gese and Walther Zimmerli. While the approaches of all three authors have been outlined in the literature review,[23] it will be helpful to recapitulate Konkel's ideas at least briefly before moving on to the actual redaction criticism.

Konkel's redaction criticism of Ezek 40–48 is based on detailed textual, synchronic and diachronic analyses of small pieces of text at a time. In synthesis, Konkel defines an original layer (*Grundschicht*) and proposes two major redactional expansions to it (*erste Fortschreibung*, *zweite Fortschreibung*), plus a number of minor additions that are either later or not exactly datable. Although Konkel explicitly remarks that the notion of three main strata is a simplification,[24] he seems to see them as largely homogeneous. He describes the three layers as follows:

– The original layer (*Grundschicht*): 40:1, 3b–37, 44–46a$_2$, 47–49; 41:1–15a$_2$; 42:15, 20b–e; 43:1–2, 3f–10.[25] This deals with the vision of the new temple and its exact measurement by the man. The return of the divine Glory makes it a

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21 The complexity is such that for example Paul Joyce states, "On the issue of authorship and redaction within Chaps 40–48, the most appropriate stance is one of responsible agnosticism." Joyce, *Ezekiel*, 219.

22 Konkel, *Architektonik*.

23 Refer back to Chapter 1.2.5.

24 He says about the layers that it can "durchaus angenommen werden …, daß sie nicht in einem Zug niedergeschrieben wurden, sondern über einen längeren Zeitraum hinweg entstanden sind." Konkel, *Architektonik*, 225.

25 Verses 40:14, 30 were identified as glosses already during the textual critical analysis and are not further contemplated by Konkel.

counterpart to the first temple vision in Ezek 8–11. For Konkel, it is still exilic in date, which allows him to ascribe it to Ezekiel.[26]

– The first expansion (*erste Fortschreibung*): 40:2a–3a; 43:3a₁-d; 44:1–3; 46:1–3, 8–10, 12; 47:1–21; 48:1–10, 13–21b, 23–29. This layer is seen as the programmatic writing for a near restoration under a Davidic leader. Containing the vision of the river and the distribution of the land, it expresses almost eschatological hopes. The east gate plays a special role in many of its texts. It also provides explicit links to the vision accounts in 1:1–3:15; 8–11. Konkel dates the first expansion after Cyrus's conquest of Babylon in 539 but before the consecration of the second temple in 515.[27]

– The second expansion (*zweite Fortschreibung*): 40:38–43, 46c; 42:1–14; 43:11–27; 44:4–30a (31); 45:1–25; 46:4–7, (11,) 16–24; 47:22–23; 48:11–12. This is characterized by a xenophobic tendency and a specific interest in Zadokite priests while denying the status of priests to the Levites. This, for Konkel, suggests a postexilic date, probably not before the second half of the fifth century.[28] This stratum contains mainly descriptions and law texts; the only instance of the genre *vision account* is 44:4–5.

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26 Konkel, *Architektonik,* 244–246, 268–270.

27 Ibid., 270, 285 f. The definition of this stratum is rather weak as it includes all insertions that are not original but older than the second expansion (ibid., 239 f.). The only positive criteria Konkel applies are the consistent use of נֶגֶב / "south" (as opposed to דָּרוֹם) and that of מִפְתָּן / "threshold" (as opposed to סַף). This is helpful only in a limited way. When two text units have a lexeme in common, they only *possibly* but not *necessarily* belong to the same layer. Konkel distributes the twelve occurrences of דָּרוֹם in Ezek 40–42 into three different editorial stages (40:24ab, 27ab, 28ab, 44, 45 = original account; 42:12, 13 = second expansion; 41:11; 42:18a = later additions); but all eleven occurrences of נֶגֶב in Ezek 40–48 (Ezek 40:2c; 46:9*bis*; 47:1d, 19*bis*; 48:10, 16, 17, 28, 33) belong for him *per definitionem* to one redaction. And yet נֶגֶב is generally far more frequent, with 110 occurrences in the OT (as opposed to 17 for דָּרוֹם). Moreover, סַף, which Konkel treats as a signal for original material, occurs in Ezekiel solely in Chaps 40–43 (40:6d*bis*, 7d; 41:16; 43:8a*bis*); thus it is not a particularly favourite Ezekielian term. מִפְתָּן, on the other hand, is found in 9:3a₂; 10:4a, [18a] as well as in 46:2; 47:1b, i.e. in both original and redactional material. The occurrences seem also to be too few in number to make a reliable criterion for redaction criticism.

28 Ibid., 286 f., 346–348. On the problem of the "foreigners" and the role of the Zadokites in the second expansion, see also Konkel, "Zweite Tempelvision," 165–170.

5.3.2 Redaction in Ezek 40–43

Among those scholars who make use of diachronic analysis, most locate the oldest parts of the second temple vision within Ezek 40–42, sometimes including 43:1–11,[29] because the existence and description of the temple, as well as the presence of the Glory within it, is presupposed by all the following material. Opinions differ regarding the status of specific verses or sections of Ezek 40–42.

The present study largely agrees with Konkel's results, with the exception of four cases, concerning 40:2, 44–46a$_2$; 41:5–15a$_2$; 43:3f, where it will propose modifications to his decision. The portions of text regarded as original are 40:1–2a*, 3b–37, 47–49; 41:1–4; 42:15, 20b–e; 43:1–2, 4–10.

In the following, the reasons for assigning portions of 40:1–43:12 to redaction shall be discussed. The result will be the demarcation of the original vision account.

5.3.2.1 Redaction in Ezek 40–42

Konkel attributes 40:2–3a to what he calls the *first expansion*.[30] I agree with him regarding the secondary nature of these verses, except for the first two words: בְּמַרְאוֹת אֱלֹהִים (in divine visions). The identical phrase recurs in Ezek 1:1d; 8:3d.[31] The comparison with 8:3d in particular suggests that בְּמַרְאוֹת אֱלֹהִים was, in the original, part of the previous sentence and belongs to the authentic material:

8:3d	... וַתָּבֵא אֹתִי יְרוּשָׁלַיְמָה בְּמַרְאוֹת אֱלֹהִים
40:1c–2a	... וַיָּבֵא אֹתִי שָׁמָּה בְּמַרְאוֹת אֱלֹהִים

Both clauses are situated at the beginning of a major vision account (the two vision accounts in question being arranged as counterparts to each other). The

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29 So for example Gese, *Verfassungsentwurf*, 31–33, 108 f; and Zimmerli, *Ezechiel,* 1241 f. who both find the original in 40:1–37, 47–49; 41:1–4. Zimmerli however reckons with further, though later, Ezekielian material within Chaps 41–43, plus 44:1–2; 47:1–12. In opposition to this, for Rudnig, *Heilig und Profan*, 133 f; and Pohlmann and Rudnig, *Hesekiel 20–48*, 532 f., no part of Chaps 40–48 is Ezekielian, and he finds some of the oldest (late sixth-century) passages also in Chapters 45–47. For a thorough criticism of Rudnig's redaction theory on Ezek 40–48, see Konkel, "Gola von 597," 357–383. The argumentation of Vogt, *Untersuchungen*, 135–140 who considers the entire temple description 40:3–42:20 as a secondary insertion, is not convincing. The tensions he observes between 40:2 and 40:3–4 are more readily explained if indeed 40:2 is redactional (see below).
30 On the diachronic analysis regarding 40:2–3a, see Konkel, *Architektonik*, 30–32; on their classification into a redactional layer, see ibid., 240.
31 This is also noticed e.g. by Paul M. Joyce, "Temple and Worship in Ezekiel 40–48," in *Temple and Worship in Biblical Israel*, ed. John Day, LHB/OTS 422 (London: T&T Clark, 2005), 149.

subject in both is a divine force, though in 8:3 it is רוּחַ while in 40:1 it is (the hand of) YHWH directly. The sentence structure is identical: After a third person singular *wayyiqtol* form of בוא and the direct object אֹתִי, the destination "to Jerusalem" is given, once explicitly (8:3d), and once implicitly through שָׁמָּה, which refers back to "the city" in 40:1b.[32] In 8:3 this is followed by the specification בְּמַרְאוֹת אֱלֹהִים, and then by a closer description of the location in Jerusalem to where the prophet is transported. In 40:1–2, בְּמַרְאוֹת אֱלֹהִים has been included in the following verse, yet this could have happened only after the insertion of the gloss that begins with הֱבִיאַנִי and comprises the rest of 40:2 and 40:3a.

The secondary character of the rest of 40:2–3a is indicated by the repetition of 40:1c in 40:3a. Furthermore, אֶרֶץ יִשְׂרָאֵל (2a) is not an Ezekielian expression;[33] and also the term נֶגֶב for "south" in 2c – if it is not to be text-critically emended[34] – is not otherwise used within Ezek 40–42. Furthermore, the mentioning of "a very high mountain" (2b), on which temple and city are located, recurs again only in 43:12, which is, as will be illustrated shortly, also redactional. The existence of a high mountain is completely ignored by the description of the land and of the *terumah* as well as by the vision of the river. This last point would suggest a rather late date for the insertion of 40:2, and not, as Konkel proposes,[35] with the first expansion. Finally, 40:2c seems already to presuppose a distinction of temple and city as in 45:6; 48:15–29 whereas 40:1 implies that the temple is situated within the city.[36] Since 40:2 points backward to the vision of the valley of bones,[37] as well as forward to later chapters (theme word "city"),[38] it is probably related to the redactional efforts to enhancing the homogeneity of the book. The only repetition of the "mountain" in 43:12 could perhaps be a sign that the two verses were inserted together.[39] Though this is not sure, the sum of these observations clearly suggests that 40:2–3a is, from הֱבִיאַנִי onward, one of the later additions in the history of the second temple vision. Its first two words however are a typical feature of Ezekiel's vision accounts and there is no need to doubt their authenticity.

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32 This speaks for the MT reading here, since LXX omits שָׁמָּה.

33 אֶרֶץ יִשְׂרָאֵל occurs only three times in Ezekiel: here, in 47:18 and in 27:17 (the two latter occurrences are probably redactional as well); Konkel, *Architektonik*, 32.

34 Refer back to Section 5.2.

35 Konkel, *Architektonik*, 240.

36 Ibid., 29, 31 f.

37 The verbal form וַיְנִיחֵנִי recurs only in Ezek 37:1c; 40:2b.

38 The theme word "city" (עיר) occurs 61 times in Ezekiel, (17 times within Chaps 40–48: 40:1b, 2c; 43:3c; 45:6, 7*bis*; 48:15*bis*, 17, 18, 19, 20, 21, 22, 30, 31, 35). The two chapters with the highest percentage of occurrences are Ezek 9 (five times) and Ezek 48 (eleven times).

39 43:12 belongs to Konkel's "second expansion," which implies a postexilic date.

The first longer section[40] that appears to be editorial is 40:38–46. Its purely descriptive style, lacking any visionary element, distinguishes it from the context. For this reason, 40:38–46 is not usually included in the original material. In contrast to Gese and Zimmerli,[41] Konkel dismisses only 40:38–43, seeing in 40:44–46a$_2$ again original material,[42] because the description of the chambers of the priests in these verses is presupposed in 41:9–10, which Konkel regards as original. However, as will be discussed immediately below, it seems more plausible that 41:5–15a$_2$ are in fact of secondary nature; in that case Konkel's argument becomes pointless. Moreover, the man's speech in 40:45–46 destroys, as Zimmerli accurately observes,[43] the tension built up from 40:5 onward until in 41:4 the silence is broken only when the man and the prophet reach the most holy place. Hence 40:44–46a$_2$ is unlikely to be original.

The specification 40:46c, restricting priesthood to the Zadokites, is widely agreed to be the work of an even later hand that tried to harmonize 40:45–46 with 44:15. Consequently it is assigned by Konkel to the second expansion layer.[44] Whether the rest of the section (40:38–46a$_2$) has been inserted all at once or in a number of steps cannot be determined here, although certainly 40:44–46a$_2$ will have to be dated earlier than the second expansion that along with Konkel will be maintained here, and probably earlier than 41:5–15a$_2$.

As mentioned above, Konkel sees 41:5–15a$_2$ as part of the original vision account. However, this seems unlikely because of the following stylistic observations: before 41:4, which is seen as the climax of the temple tour, there is a fixed structure to every single scene; though less strict than in Ezek 8, it is easily recognizable.[45] Each scene begins with a guidance note ("he brought me")[46] plus place indication; the speech part is substituted by the measuring (וַיָּ֫מָד) and the description of the respective temple feature. Only 41:4 contains a short speech part. After that, this structure, especially the guidance notes, disappears completely. Even the measuring notes diminish; frequently, dimensions are given

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40 Before that, verse 40:14 seems to be made up of "textually corrupt elements from vv 15 and 16," inserted at this point "by mistake." Zimmerli, *Ezekiel*, 2, 335. Although most of it is represented in LXX, the verse seems indeed meaningless and is generally thought not to be part of the original account; see e.g. Gese, *Verfassungsentwurf*, 145–148; followed by Zimmerli, *Ezechiel*, 985; Allen, *Ezekiel 20–48*, 220.

41 Gese, *Verfassungsentwurf*, 21; Zimmerli, *Ezechiel*, 1024.

42 Konkel, *Architektonik*, 236.

43 Zimmerli, *Ezechiel*, 1024.

44 Konkel, *Architektonik*, 41, 47 f.

45 Refer to Section 5.4.3.

46 Ezek 40:17a, 24a, 28a, 32a, 35a, 48a; 41:1a; 43:1a.

without a previous וַיָּמָד or similar. Thus it is no longer possible to distinguish scenes, even though several times location changes are undoubtedly implied. For instance, the prophet seems to remain in the *hêkāl* from 41:1a onward, while the man enters the most holy place. However, from 41:5a onward, the man is measuring the wall of the temple and the side chambers around the temple – he must therefore have gone outside again, yet differently from the preceding scenes, this is not recounted. Zimmerli has noticed these and other stylistic discrepancies to previous sections; nevertheless he hesitates to exclude 41:5–15a$_2$ from the original account because of "considerations of content," i.e. because the features measured and described in this passage are essential to understand the architectural structure of the temple complex.[47] But this reasoning presupposes that it is an aim of Ezekiel's second temple vision to convey a temple plan, which can be drawn, built or in any other way visualized. None of the other visions in Ezekiel fulfil this criterion. On the contrary, the overdimensioned gates (but no wall around the inner court!) rather suggest a symbolic or theological meaning.[48] The giving of certain measurements only and the lack of others would reinforce this. At the same time, from a perspective interested in factual temple construction, these "blanks" in the original description are a very good reason for the *insertion* of 41:5–15a$_2$ and other passages in order to enable the reader to get a comprehensive image of the temple as a building structure.[49]

The next secondary section follows immediately: the interior of the temple building, 41:15c–26. Since the commentary by Fohrer and Galling in 1955,[50] this passage has been widely recognised as an addition because of its different vocabulary, style and structure. Konkel treats it as a relatively late, independent inser-

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47 Zimmerli, *Ezekiel*, 2, 374. German original: Zimmerli, *Ezechiel*, 1033, cf. 1240. He eventually settles on 41:5–15a$_2$ being an expansion by the same author as the original guidance vision. For the same reasons of content, Konkel, *Architektonik*, 236 attributes 41:5–15a$_2$ "sicher" to the original layer without explaining the stylistic differences. Eichrodt, *Ezekiel*, 546 f. qualifies 41:5–12 as an "intrusive narrative" and "bare description" while he keeps 41:13–15a$_2$ in the original account.
48 Stevenson, *Vision of Transformation*, 19–30 argues that even the final text of 40–48 lacks information that would be essential if it was a construction blueprint. She sees the functionality of the building description in the defining of space instead, which is congruent with her rhetorical focus, looking at the concepts of territorial claims, spatial holiness, and access to and inheritance of territory.
49 As Zimmerli, *Ezechiel*, 1240 suggests, this insertion could have occurred relatively early in the redaction history of Ezek 40–48; yet it is equally possible that it was inspired by the planning of the historical second temple, which would rather suggest a close connection to Konkel's "first expansion" toward the end of the exile.
50 Fohrer and Galling, *Ezechiel*, 233 f.

tion.[51] It is remarkable because of its mentioning of two-faced cherubim images carved on the temple walls and doors (41:17–20, 25): these decorations no more than faintly resemble the living four-faced and four-winged cherubim of Ezek 10; yet they seem to allude to them intentionally.[52]

Also the subsequent description of various chambers in the inner and outer court, 42:1–14, diverges from the usual style of the previous two chapters. Although dimensions are given, there is no measuring reported and the precise definition of how some of the chambers are to be used (42:13–14) is without parallel throughout the guidance vision. For these reasons, 42:1–14 is usually seen as a later expansion of Ezek 40–42★.[53] On account of its interest in priestly holiness, this section is reasonably included into Konkel's "second expansion."[54]

The style of the last six verses of the chapter, 42:15–20, disagrees even more with the larger context. The different measuring unit (reed instead of cubit) has already been mentioned.[55] Instead of correcting the Hebrew text with the help of LXX, the tension can be explained redaction-critically.[56] In fact, several linguistic-historical reasons indicate the lateness at least of 42:16–20a: Konkel asserts for example that the use of *qatal-x* clauses to express progress in the past (as in 42:16a, 17a, 19b) is a feature of Mishnah-Hebrew; furthermore, only here within Ezek 40–48 is רוּחַ used to signify the four points of the compass (42:16a, 17a, 18a, 19a, 20a).[57] Yet while these observations are evident signs of the secondary character of 42:16–20a, there is, with Konkel, but counter to the majority of critics, no reason to deny the originality of 42:15, 20b–e. Also the fact that 42:15 is repeated in 42:20a would, again, betray only vv. 16–20a as secondary. As a consequence, the original vision account continues after 41:4 directly with 42:15. Hence just as the wall encloses the visionary temple as a construction (40:5; 42:20), so it surrounds, as a formal *inclusio*, its literary description.

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51 See, also on the research history, Konkel, *Architektonik*, 60.

52 This might be an additional indication that 41:15c–26 was written at a certain distance to prior parts of the book.

53 Gese, *Verfassungsentwurf*, 26–28, 32. On the research history of this section, see Konkel, *Architektonik*, 62.

54 Konkel, *Architektonik*, 236, 241.

55 See Section 5.2.

56 For this paragraph: Konkel, *Architektonik*, 67, 70.

57 Ibid., 236. This is a similar argumentation as for 37:7–10 (4.2.2.2–4.2.2.5). Note however that the use of *qatal*-x instead of *wayyiqtol* is a greater irregularity than the use of *wᵉqatal*.

5.3.2.2 The Status of Ezek 43:1–12

Thus Ezekiel's visionary tour around the new temple finishes where it began: at the surrounding wall. Subsequent to this is the account of the return of the Glory of YHWH (43:1–12). The position of this episode in the redaction history of Ezek 40–48 is disputed.[58] In spite of the formal new beginning in 43:1, the passage as such seems appropriate as the original continuation of Ezek 40–42*[59] because the temple, however perfect in its construction, remains deficient and functionless without being inhabited by the divinity. As Zimmerli puts it, "The guidance vision … has, regarded on its own, something unsatisfactory about it. The separation of the (neutrally) holy awaits the speech of the one who is himself personally holy."[60] Besides, on a formal level, the reference from 43:10a back to 40:4 ("describe …!") presents itself as an *inclusio*, suggesting a natural continuation of 40–42* in 43:1–10. This *inclusio* is one reason why Konkel sees in 43:10 the end of the primary text material.[61]

Konkel also notices an incoherence between 43:10 and 11, since in v. 10 shame is seen as the *response* to the knowledge of the temple,[62] while in v. 11 it is the *condition* for its proclamation. This tension is commonly removed by means of textual emendation,[63] but – as Konkel points out – v. 11c employs up to now unused terminology. What is more, the prophet is commanded to announce "all its statutes" and "all its laws" (11ce) but these are revealed to him only from the next section onward. Verse 43:11 comes therefore too early. At the same time it functions as a bridge to what follows. As such it presupposes the law sections and

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58 For example Gese, *Verfassungsentwurf* denies the originality of 43:1–12 (p. 35) and situates it very close to his "prince layer" (p. 114). Tuell, *Law of the Temple*, 75 includes 43:1–7c in the basic narrative. Rudnig, *Heilig und Profan*, 83–93, 345–349 attributes only 43:6a, 7abc to his oldest layer, while he regards 43:1–2, 3–4 as very late. Joyce, "Ezekiel 40–42," 27 f. argues that, in contrast to his interpretation of Ezek 40–42, Chap. 43 is concerned with the "soon-to-be-restored earthly shrine."

59 With (for 43:1–2, 4–10) Konkel, *Architektonik*, 239.

60 Zimmerli, *Ezekiel*, 2, 548. German original: Zimmerli, *Ezechiel*, 1241. Zimmerli solves the problem through a compromise: 43:1–11 is secondary to 40–42* but added by Ezekiel himself. In agreement with Zimmerli, Levenson, *Theology*, 10 f. affirms the unity of Chaps 40–42* and 43:1–11 also from a history of religion perspective.

61 Konkel, *Architektonik*, 80 f, 239.

62 The feeling of shame as the *result* of the divine saving action is unique to the book of Ezekiel. It also recurs in 6:9; 16:54, 61; 20:43; 36:31–32; 39:26; 44:13. On this topic, see Chap. 8.1.3.3.

63 So, with reference to the Septuagint, Cooke, *Ezekiel*, 465; Gese, *Verfassungsentwurf*, 40; Zimmerli, *Ezechiel*, 1067; Allen, *Ezekiel 20–48*, 243; Block, *Ezekiel 25–48*, 586 f. All of these authors notice the tension between 43:10 and 11a and resolve it by textual emendation. Yet it cannot be excluded that the Greek translator found the tension and then eliminated it.

cannot be older than them. The concluding law formula 43:12 in turn depends on 43:11 since it too speaks of the law of the temple. It also presupposes the "very high mountain" of 40:2 and alludes to the different grades of holiness in a way that becomes important throughout the second expansion. This is where Konkel situates both verses; though it is unlikely that they were inserted together, they fit in the same editorial mindset.

Within 43:1–10, Konkel excludes v. 3a–e from the original layer but seems to keep v. 3 f in it.[64] Although it would seem that 43:5a (the narrator is lifted up by the spirit) presupposes 43:3 f (the narrator falls upon his face), this is not necessarily the case. The expression נשׂא + רוּחַ as subject + first-person singular object (me) is in its other five occurrences in Ezekiel (3:12, 14; 8:3; 11:1, 24) never preceded by the falling down of the prophet but always indicates a significant change in location, usually at the beginning or at the end of a vision. Where the spirit is said to put the narrator back onto his feet, the verb בוֹא plus preposition בְּ is employed, followed by וַתַּעֲמִדֵנִי עַל־רַגְלָי (2:2; 3:24; cf. 37:10). None of these elements are present in 43:1–6. The entire verse 43:3 can therefore be regarded as the product of redaction.

Konkel attributes 43:3 to the first expansion. However, several reasons indicate that it is more likely later than that. Almost the entire verse is an explicit reference to both of the preceding כְּבוֹד vision accounts in Ezek 8–11 ("when I came to destroy the city," 3c) and 1:1–3:15 ("that I had seen by the river Chebar," 3e). As such, 43:3 is strongly reminiscent of the back-references in 3:23; 8:4; 10:15, 20, 22. Most probably, all these verses are the work of the same redaction.[65] In this case, 43:3 would need to be dated rather late in the redaction history of the book.[66] For this reason, Konkel's inclusion of 43:3 in the "first expansion"[67] is not convincing.

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64 Konkel, *Architektonik*, 234, 240 assigns only 43:3a-d to the redaction but in the diachronic analysis (p. 80) he speaks of "43,3"; hence his position on 43:3 f is not discussed.

65 Zimmerli, *Ezechiel*, 1077; Konkel, *Architektonik*, 80.

66 Zimmerli, *Ezechiel*, 1077 envisions it, rather vaguely, "bei der Zusammenstellung zum Buchganzen."

67 Konkel, *Architektonik*, 240. While Konkel sees both 40:2–3a and 43:3 as link verses on the same level, it needs to be recognized that the referencing technique of the former is rather implicit while 43:3 makes use of explicit identity statements. Additionally, the only reference to prior vision accounts in the non-original parts of 40:2 is וַיְנִיחֵנִי (37:1; 40:2b) while it seems that the words בְּמַרְאוֹת אֱלֹהִים (40:2a) are not redactional but part of the original account (cf. 5.3.2.1). All other allusions (e.g. the mountain, the city) are within Chaps 40–48. There are therefore no compelling reasons to assume that 40:2–3a and 43:3 derive from the same redaction.

Similar to Ezek 8–11, also in 43:2–5 the two designations כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל
(43:2a) and כְּבוֹד־יְהוָה (43:4a, 5c; 44:4c) are used side by side. Contrary to the
account of the Glory's departure, however, in 43:1–10* there is no sign that the
longer title "Glory of the God of Israel" should be secondary to the more common
"Glory of YHWH."[68] Rather, it seems that the phrase is utilized here on purpose.

Outside Ezekiel, the only instances of combining כְּבוֹד with אֱלֹהִים and יִשְׂרָאֵל
in one sentence are in the narrative about the loss and the return of the ark in
1 Sam 4–6. Twice in 1 Sam 4:21–22 it is said that "The glory (כְּבוֹד) has departed
from Israel, for the ark of God (אֲרוֹן הָאֱלֹהִים) has been captured" (NRSV). When the
Philistines eventually are prompted to send the ark back, together with gifts of
gold, they are told to thus "give *glory* to the *God of Israel*" (1 Sam 6:5 NRSV, italics
added).[69] The longer wording כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל in Ezek 43:2a, besides conveying
a greater solemnity, perhaps also evoked subtly this story of abandonment and
seeming failure, which ended in greater glory, as well as associations to the cov-
enant tradition.[70]

Therefore it is highly possible that the expression "the Glory of the God of
Israel" was coined by the author of Ezek 43:1–2, 4–10 in variation of the term
"Glory of YHWH" (which this author also used). Later, the phrase influenced
some of the redactions of Ezek 8–11.

5.3.2.3 Summary and Outline of the Original Layer

In conclusion, the original account is commonly found in 40:1–43:12*. Within
these limits, the following verses are editorial: 40:2 [except the first two words],
3a, 38–46; 41:5–26; 42:1–14, 16–20a; 43:3, 11–12.

This means that the original layer of Ezek 40–48, in modification of Konkel's
proposal, comprises: 40:1–2a*, 3b–13, 15–29, 31–37, 47–49; 41:1–4; 42:15, 20b–e;
43:1–2, 4–10. These verses form a sequence of short guidance visions that are
introduced by the transportation of the prophet to "the city" (40:1–2a*) and by
the presentation and speech of the man "like the appearance of bronze" (40:3–4).
This speech, in particular the imperative "describe to the House of Israel," forms

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68 With Zimmerli, *Ezechiel,* 1077, and Konkel, *Architektonik*, 263. Contra Vogt, *Untersuchungen,*
147. As noted in Chap. 3.2.5.1, the term כְּבוֹד־יְהוָה occurs 37 times in the OT, and ten times in Ezekiel
(1:28c; 3:12c, 23; 10:4ac, 18a; 11:23a; 43:4a, 5c; 44:4c) while כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל is exclusively used by
Ezekiel in only five instances (8:4a; 9:3a₁; 10:19e; 11:22c; 43:2a). Both terms are used, in Ezekiel,
only in the context of vision accounts.

69 Similar is only Josh 7:19, "My son, give glory to the LORD God of Israel and make confession
to him. Tell me now what you have done" (NRSV).

70 Zimmerli, *Ezechiel,* 1077.

an *inclusio* with the conclusive speech of the Glory after returning in the temple (43:7–10). In 40:5–41:4*, the prophet is led all around the temple area and learns the dimensions of its gates, courtyards, and of the temple building. The tour culminates at the most holy place (41:3–4), which is entered by the man alone; after that, both return to the surrounding wall (42:15, 20a). Now that the architectural harmony has been sufficiently observed, the prophet becomes witness to the entry of the divine Glory into the sanctuary (43:1–2, 4–10).

This account is both comprehensive and comprehensible in itself (except perhaps for the lack of a conclusion in the sense of Ezekiel returning to the exiles); it does not present tensions in either form or content. Hence 40:1–43:10* is justifiably regarded as the oldest layer of Ezek 40–48.

5.3.3 Vision Texts in Ezek 44–48

Defining the original vision account has provided a basis from which we can now proceed to examine the position of the remaining sections that contain vision accounts. These are 44:1–2; 44:4–6 and 47:1–12. In Konkel's redaction model, 47:1–12 and 44:1–2 are part of the first expansion, whereas 44:4–5 is attributed to the second expansion. The first text to be assessed shall therefore be 47:1–12, and subsequently 44:1–2.

5.3.3.1 Redaction in, and Status of, 44:1–2; 47:1–12

The famous vision of the river of life (47:1–12) is confined by the change of location (guidance note) in 47:1a at its beginning and the abrupt change of speaker and topic from 47:12 to 47:13 at its end. In itself, the vision account in 47:1–12 gives the impression of unity in style and content. The structural and syntactic "abundance" that for some scholars is reason to apply redaction criticism is reflecting the abundance described by the narrative.[71] Only verse 47:11 with its restriction of the "healing" of the Dead Sea out of concern for the salt industry appears awkward enough to suspect a redactional insertion.[72]

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71 With Konkel, *Architektonik,* 201. Among the authors who distinguish various redactions within 47:1–12 are: Gese, *Verfassungsentwurf*, 90–95; Vogt, *Untersuchungen*, 165–173; Wolfgang Zwickel, "Die Tempelquelle Ezechiel 47: Eine traditionsgeschichtliche Untersuchung," *EvT* 55 (1995): 142 f; and Rudnig, *Heilig und Profan*, 167–175 (also in Pohlmann and Rudnig, *Hesekiel 20–48*, 614–617).
72 With Fohrer and Galling, *Ezechiel,* 245; Eichrodt, *Ezekiel*, 581; Zimmerli, *Ezechiel*, 1189, 1198.

While it is difficult to define its exact position in the redaction history of Ezek 40–48, this section shall argue that, with the exception of 44:1–2, the narrative in 47:1–12 refers only to 40:1–43:10* and should be considered separately from the other sections that Konkel defined as "first expansion" (i.e. 46:1–3, 8–10, 12; 47:13–21; 48:1–29).[73]

In the first place, it appears highly improbable that, as Konkel implies, 47:1–12* was originally continued by 47:13–21.[74] From one unit to the next, there is not only a sudden change of speaker (the man in 47:8–12; YHWH from 47:13 onward) and of topic (from the healing river to the boundaries of the land) without any transition; there is also a genre break from a prophetic vision account to a purely verbal divine oracle with the nature of a law text. Even though the topic of the boundaries is to some extent prepared by the vision of the river, it shifts the focus decidedly.[75]

It is also striking that the river of 47:1–12* is never mentioned in any other part of the greater text unit Ezek 40–48. Not even 47:13–21, which explicitly deals with the geography of the land, reflects any knowledge of this river. This alone, however, is of very little help for dating 47:1–10, 12. The reason why the river is not accounted for in the following description of the land and its boundaries is that 47:13–21 is written in a far more practical-realistic perspective. The vision of the river describes the healing consequences of the dwelling of the Glory of YHWH in the temple and the thus resultant prosperity. Its logic is mythological and symbolic, not topographical.[76] In this view, 47:1–12* completes the original temple vision. It is possible that 47:1–12*, 13–21 were composed close in time to each other, as in its own way 47:13–21 also voices fantastic expectations when it supposes the restoration of the twelve tribes of Israel. Yet the vision of the river and the division of the land are each following an entirely different type of logic. Hence, even though their age might differ only little: the abrupt change of speaker, topic, genre and underlying logic does not allow for ascribing 47:1–10, 12 and 47:13–48:29 to the same redactor.

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73 For this part, I agree with Zimmerli, *Ezechiel,* 1240–1245 to a greater extent than with Konkel.

74 Konkel, *Architektonik,* 240 assigns both 47:1–12 and 47:13–21 to the first expansion even though he notices the abrupt transition from one to the other.

75 Rudnig, *Heilig und Profan,* 178 f., 189 seems to advocate an original continuity; he does not, however, address these differences.

76 On the mythological, "supra-historical" character of 47:1–12, see e.g. Levenson, *Theology*, 11–14; Tuell, "Temple Vision," 101. The vision of the river is similar in its grandiosity to other Ezekielian images of salvation such as the revived bones (37:1–14) and the reign of the good shepherd (34:23–31). It fits in well with the hopeful images in late-exilic literature in general.

On the other hand, 47:1–10, 12 cannot belong to the original account because it employs a different lexeme for "south" (נֶגֶב, as opposed to דָּרוֹם in the original layer); because of the formal *inclusio* that confines 40:4–43:10; and because its perspective on the entire land from the temple to the Dead Sea contrasts with the concentration on the temple area both in Chapters 8–11* and in 40:1–43:10*. Furthermore, although the man of Chapters 40–43 is clearly intended to continue his role as a guide and measurer in 47:1–12, his roles do not exactly match. The measurements of the river are quite dissimilar to those in Chapters 40–42* because they only serve to cover a specific distance while the actual depth of the water is assessed by walking through it (47:3–5). A second difference is that the guide in Chapters 40–42* is mostly silent; explanation occurs only once, and then it is only of three words (41:4d). By contrast, the vision of the river consists to about 50 % of direct speech, and it is the long explanation, more than the sight, that really conveys the message.

Whether or not other redactions had already occurred at the time of the insertion of 47:1–12* cannot be verified here; nonetheless it can be securely affirmed that within Ezek 40–48 the vision of the river solely refers to 40:1–43:10*,[77] with the only exception that it presupposes the permanent closure of the east gate. For this is why the prophet is led outside by the deviation through the north gate (47:2). Why he cannot pass through the east gate is not addressed in 47:1–12*; the shutting of the east gate is announced and explained in 44:1–2. It seems likely, therefore, that these two verses were inserted together with, or prior to, 47:1–10, 12.[78]

This leads to a problem concerning 44:1–2. While the subject of 44:1a is not specified, the speech introduction in 44:2a contains an explicit subject: YHWH. The originality of the *nomen sacrum* is however heavily doubted[79] because of the awkward word order in 44:2a,[80] and particularly because the speech refers to the divine name in third person, not – as would be expected in divine speech – in

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77 The three connections that Allen, *Ezekiel 20–48,* 276 finds to its immediate context (the wordplay נחל/נחלה, the references to the Dead Sea and the Mediterranean, and the importance of בית and מקדש in both 47:1–12 and 47:13–48:35) are too general in this framework to be a compelling sign of genuine interrelation. They may have played their role in the redactional arrangement.

78 Zimmerli, *Ezechiel*, 1242; Konkel, *Architektonik*, 240.

79 For instance by Gese, *Verfassungsentwurf*, 50 f; Zimmerli, *Ezechiel*, 1107; Allen, *Ezekiel 20–48*, 244.

80 The word sequence in 44:2a is unusual since יהוה ought to follow the verb immediately. The common word order is found e.g. in Ezek 9:4; 23:36. There are nevertheless a few other occurrences within the OT of the same sequence as in 44:2a, 5a; for example: Ex 4:2; 19:24; Judg 6:16; 7:9; Am 7:15.

first person. The conclusion seems plausible that the speech in 44:2, and consequently the guiding in 44:1a, was originally accomplished by the man, and only secondarily ascribed to YHWH.

Since 44:3 abruptly mentions the prince (נָשִׂיא), it seems to aim at establishing a connection to 46:1–12 and was therefore presumably introduced together with the latter.[81]

Hence 44:1–2; 47:1–10, 12 emerge as an expansion of the original temple vision that, while it is not related to other parts of Ezek 40–48, enhances and amplifies its message of hope towards the end of the exile.

5.3.3.2 The Redactional Vision Account Ezek 44:4–5d, 6

The only formal vision account that Konkel attributes to the "second expansion" is 44:4–5, the visionary introduction to the largest complex of cultic law within Ezek 40–48 (in the present text, laws and ordinances follow from 44:6 until 46:18).

More than any other section in Chapters 40–48, the little vision account 44:4–5 contains all the typical features of the genre:[82] a visionary part with a guidance note (44:4a) and a surprise clause (4bc); followed by divine speech, introduced by וַיֹּאמֶר אֵלַי (5a) and commencing with imperatives (5bcd). It is remarkable that the "classical" visionary surprise clause (וָאֵרֶא וְהִנֵּה) occurs in the entire temple vision only in 44:4bc. Elsewhere, the guidance note substitutes the reference to seeing.

At a closer look, however, 44:4–5d reveals itself as a jigsaw puzzle[83] from elements of the man's speech in 40:4 and from the vision of the Glory's return, 43:2–5, 11.[84]

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81 Zimmerli, *Ezechiel*, 1108 f., 1244–1246. Also Tuell, *Law of the Temple*, 56 separates 44:3 from 44:1–2, mainly for linguistic reasons. Vogt, *Untersuchungen*, 156 does not, and therefore sees all three verses 44:1–3 "unter dem direkten Einfluss von 46,1–12 entstanden."

82 Refer to Chap. 1.3 above; Behrens, *Prophetische Visionsschilderungen*, 32–60.

83 Gese, Verfassungsentwurf, 112 calls 44:4–5 a "von der Redaktion völlig zusammengestückte, künstliche Einleitung"; see also pp. 52–57, 115 and Zimmerli, Ezechiel, 1242.

An analogous technique has been recognized already with 3:22–27, a compilation of elements from 1:1–3:15 (see Chap. 2.7). Also 40:2 and 43:3 betray a similar effort to link different visions.

84 Gese, *Verfassungsentwurf*, 52–57 demonstrates in detail that 44:4 is dependent on 43:2–6, and 44:5 on 40:4; 43:11 while a reversed dependence is not plausible. However, Vogt, *Untersuchungen*, 153 f; and Konkel, *Architektonik*, 81 assume that 43:11 presupposes 44:5. Considering that both 43:11 and 44:4–5 are redactionally designed as transitions to a composition of law texts, it might be possible that they are contemporary. A synopsis of these verses is offered, in transcribed Hebrew and in English, by Block, *Ezekiel 25–48*, 619.

Table 14: Ezek 44:4–5 Sources

44:4a	וַיְבִיאֵנִי דֶּרֶךְ־שַׁעַר הַצָּפוֹן אֶל־פְּנֵי הַבַּיִת	וַיְבִיאֵנִי אֶל־שַׁעַר הַצָּפוֹן	e.g. 40:35a
b	וָאֵרֶא		
c	וְהִנֵּה מָלֵא כְבוֹד־יְהוָה אֶת־בֵּית יְהוָה	וְהִנֵּה מָלֵא כְבוֹד־יְהוָה הַבַּיִת	43:5c (2a)
d	וָאֶפֹּל אֶל־פָּנָי:	וָאֶפֹּל אֶל־פָּנָי[85]	43:3f//9:8c
5a	וַיֹּאמֶר אֵלַי יְהוָה	וַיְדַבֵּר אֵלַי הָאִישׁ	40:4a
b	בֶּן־אָדָם שִׂים לִבְּךָ	בֶּן־אָדָם	b
c	וּרְאֵה בְעֵינֶיךָ	רְאֵה בְעֵינֶיךָ	
d	וּבְאָזְנֶיךָ שְּׁמָע אֵת כָּל־	וּבְאָזְנֶיךָ שְּׁמָע / וְשִׂים לִבְּךָ לְכֹל	c/d
e	אֲשֶׁר אֲנִי מְדַבֵּר אֹתָךְ	אֲשֶׁר־אֲנִי מַרְאֶה אוֹתָךְ...	e
f	לְכָל־חֻקּוֹת בֵּית־יְהוָה וּלְכָל־תּוֹרֹתוֹ וְשָׁמַרְתָּ לִבְּךָ לִמְבוֹא הַבַּיִת בְּכֹל מוֹצָאֵי הַמִּקְדָּשׁ:	צוּרַת הַבַּיִת וּתְכוּנָתוֹ וּמוֹצָאָיו (וּמוֹבָאָיו וְכָל־צוּרֹתָו וְאֵת כָּל־חֻקֹּתָיו) וְכָל־צוּרֹתָו וְכָל־תּוֹרֹתוֹ הוֹדַע אוֹתָם	43:11c

In a similar way, 44:6 recalls Ezek 2–3 because 44:6ab ("you shall say to …, 'Thus says the Lord YHWH'") is an almost identical copy of 2:4cd and 3:11de. and the combination of מְרִי (rebellious) and בֵּית יִשְׂרָאֵל (House of Israel; 44:6a) occurs quite frequently throughout Ezek 2–3.[86] Moreover, the term תּוֹעֵבוֹת (abominations) is a theme word throughout Ezek 8 (8:6g, 9c, 13c, 15d, 17c [9:4c]) and then reappears in 43:8c.[87] Additionally, even without lexematic connections, 44:6c ("Enough of all your abominations, House of Israel!") recalls 43:7–9 in its reference to the aberrations that had caused YHWH to leave his temple (43:7d "no more will the House of Israel defile my holy name"; 43:9a "now they will drive far away their idolatry").

Table 15: Ezek 44:6 Sources

6a	וְאָמַרְתָּ אֶל־מֶרִי אֶל־בֵּית יִשְׂרָאֵל	וְאָמַרְתָּ אֲלֵיהֶם	2:5c, 6g, 8c; 3:9d
b	כֹּה אָמַר אֲדֹנָי יְהוָה	כֹּה אָמַר אֲדֹנָי יְהוָה	2:4cd // 3:11de
c	רַב־לָכֶם מִכָּל־תּוֹעֲבוֹתֵיכֶם בֵּית יִשְׂרָאֵל:	תּוֹעֵבוֹת	8:6–17; 43:7–9

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85 The phrase וָאֶפֹּל אֶל־פָּנַי (and I fell on my face) occurs mainly in redactional verses: 1:28e; 3:23; 11:13c; 43:3f; 44:4d; it seems to be original only in 9:8c.

86 The combination בֵּית מֶרִי intending Israel occurs four times in 1:1–3:15 (2:5c, 6g, 8c; 3:9d), twice in 3:22–27 (3:26d, 27g) and other six times in 12:2, 3, 9, 25; 17:12; 24:3. The only occurrence in the second half of the book is here in 44:6a.

87 The term תּוֹעֵבוֹת is frequently used elsewhere in Ezekiel's words of judgment: 5:9, 11; 6:9, 11; 7:3, 4, 8, 9, 20; 12:16; 14:6; 16:2, 22, 36, 43, 47, 51, 58; 18:13, 24; 20:4; 22:2; 23:36; 33:29. It also appears in a retrospective perspective in 36:31; 43:8c; 44:7b, 13.

It would seem, therefore, that 44:4–5d, 6 were inserted together. Intertwined with these verses is, in 44:5ef, 7–8, the theme of the exclusion of foreigners from the temple as the first topic of the law collection. This set of law texts might have, partly or entirely, pre-existed independently of the temple vision; their introduction into the overall context of the second temple vision seems to be the central interest of the editorial vision account in 44:4–5d, 6.[88] As a consequence, the compilation of visionary elements in 44:4–5d, 6 is a purely redactional technique,[89] which not ony allowed the redactor to connect dissimilar pieces of texts smoothly but at the same time even increased the coherence of the book and enhanced the temple laws through rooting them in the presence of YHWH.[90] If this is the function of 44:4–5d, 6, then it has no further significance on its own.

In 44:5a, the explicit subject *YHWH* ("and YHWH said to me") is thought by Gese to be secondary, in analogy to 44:2a.[91] Here again the subsequent speech contains the divine name in the third person. However, contrary to 44:2, in the context of 44:4–5d, the only logically possible speaker for 44:5b onward is YHWH. It is precisely the aim of the little vision to give the proclaimed law a divine authority. Hence the tension of the *nomen sacrum* within the divine speech should rather be explained by the overall editorial character of 44:4–5d, which is of a later date than the law collection. In this case, the subject YHWH in 44:5a is original within a secondary context. It might be argued that, after 44:4–5d, 6 were inserted, 44:2a added the tetragrammaton in assimilation to 44:5a.

5.3.4 Summary

Similar to the vision accounts in Ezek 1:1–3:15 and 8–11, and even more so, the account of the second temple vision in Ezek 40–48 is certainly the product of a long and complex redaction history. For the redaction-critical analysis, this study has drawn especially on the work done by Zimmerli and Konkel. This analysis has particularly focused on determining the status and relative order of 40:1–43:12; 44:1–6; 47:1–12, i.e. of those portions of text that contain typical features of the genre prophetic vision account or that are immediately connected with vision

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88 Tuell, *Law of the Temple*, 57 f.
89 Then, 44:4–5d, 6 are late-comers in the redaction history of Ezek 40–48. As Konkel, "Zweite Tempelvision," 164–167 points out convincingly, the theme of the foreigner in connection with the temple in 44:5ef, 7–9 suggests a post-exilic date. If 44:4–5d, 6 are meant to integrate these and the subsequent verses into the temple vision, they are, by consequence, even more recent.
90 Allen, *Ezekiel 20–48*, 260.
91 Gese, *Verfassungsentwurf*, 50 f. Refer to Section 5.3.3.1 above.

accounts. No attention has been paid to other parts, such as the cultic laws, the festival ordinances, the distribution of the land, and the city. The results are summarized as follows:

1)	Original vision account	40:1–2a*, 3b–13, 15–37, 47–49; 41:1–4; 42:15, 20b–e; 43:1–2, 4–10
2)	East gate and river of life	44:1–2; 47:1–10, 12
3)	Redactional links	43:3; 44:4–5d, 6
4)	Insertions and glosses	40:2–3a, 14, 38–46; 41:5–26; 42:1–14, 16–20a; 47:11 [+ glosses in terms of textual criticism]
5)	Non-visionary pieces of texts	43:11–27; 44:3, 5ef, 7–31; 45:1–46:24; 47:13–23; 48:1–35

The original account (1) covered the vision of the new temple and the return of the Glory. This account was gradually enlarged over a long period of time.[92]

The only expansion of significance for this study is the vision of the river of life (2). The river, which issues from the sanctuary, is both formally and logically closely related to the temple vision as it portrays the effects of the divine presence for the land. On the other hand, the shift of focus toward the land is too great to allow an assignment of 47:1–12* to the original layer. Despite the fact that the chronological position of 47:1–12* in the redaction history of Ezek 40–48 cannot be exactly determined, it is safe to treat it as an expansion to 40:1–43:10* because, regardless of whether other additions were already present, the vision of the river refers only to the temple and to the return of the Glory (40:1–43:10*) and to 44:1–2.

It is presumed that at least part of the law collection in Ezek 44–45 existed independently and that it was integrated into the temple vision through the compiled vision account in 44:4–5d, 6. Establishing to what extent the law text pre-existed would require further detailed analysis which is outside the scope of this study. The back-reference to prior vision accounts in 43:3 is here included in the same layer as 44:4–5d, 6 (3) because, as will become clearer later on,[93] the techniques of compiled vision account and explicit back-references seem to be closely related in Ezekiel and are probably utilized by the same redactor or group of redactors.

The remaining insertions to texts with visionary character that have been discussed in this section are summarized under (4), regardless of their presumed age.

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92 Konkel, *Architektonik* dates his "first expansion" between 538 and 515, and his "second expansion" to the fifth century, while e.g. 41:15c–26; 42:16–20a appear to be considerably more recent than that.

93 Refer to Chap. 6.6.

All other redactional texts of any genre other than *prophetic vision account* are assembled as "non-visionary pieces of texts" (5). As these have not been assessed here, their chronological order is also not considered.

The repeated additions of sometimes large pieces of text indubitably changed the second temple vision in many significant ways. However, the focus of this study on vision accounts requires limiting the attention to two specific stages of the development of Ezek 40–48: (1) and (2).

5.4 Structure of the Original Temple Vision Account (40:1–43:10*)

Analogously to the procedure applied for Ezek 8–11, this chapter will first examine the structure of the reconstructed original vision account (40:1–43:10*), and secondly analyse its expanded form with the vision of the river.

The original stratum of the second temple vision has been defined as 40:1–2a*, 3b–37, 47–49; 41:1–4; 42:15, 20b–e; 43:1–2, 4–10. It is framed by a double *inclusio*, and thus structured in three concentric rings; its body, the description and measurements of the temple, is subdivided by location changes in nine scenes of varying length:

Table 16: Structure Ezek 40–43*

40:1–4*	*Introduction: From Exile to Jerusalem / Introductory Speech*	
40:5	Inner Frame: The Wall	
40:6–41:4*		*Temple Tour in Nine Scenes*
	40:6–16*	Outer East Gate
	40:17–23	Outer North Gate and Outer Court
	40:24–27	Outer South Gate
	40:28–31*	Inner South Gate
	40:32–34	Inner East Gate
	40:35–37, 47	Inner North Gate and Inner Court
	40:48–49	'Ulām
	41:1–2	Hêkāl
	41:3–4	Most Holy Place
42:15, 20*	Inner Frame: The Wall	
43:1–2, 4–10	*The Return of the Glory / Concluding Speech*	

5.4.1 The Introduction (40:1–4*)

The "outer ring" of the *inclusio* is formed by the two direct encounters with the divine at the beginning (40:1–2) and the end (43:2, 4–6) of the unit, each culminating in a speech: one by the man (40:4) and the other by the כְּבוֹד־יְהוָה (43:7–10). Both speeches begin by addressing the prophet as "son of man" (40:4b; 43:7b), and both finish with the command to "describe" (נגד; 40:4g$_1$; 43:10a) the content of the vision "to the House of Israel" (40:4g$_2$; 43:10a).[94]

Despite this *inclusio* being apparent, it is far less pronounced than those in 1:1–3:15 and 8–11 as there is no report here of the prophet being transported back into exile, and the typical elements of vision frames in Ezekiel (references to the hand of YHWH, the spirit, the exiles) are not taken up in a formal conclusion as in 1:1–3; 3:12–15 and 8:1–3; 11:24–25. As far as can be said, this formal conclusion seems never to have existed for Ezek 40–48 at any redactional stage; the prophet's return is nevertheless supposed by the explicit command to communicate the vision. The absence of a conclusion gives the account – and thus the whole book – a certain incomplete, or better, open character. This is likely to be a deliberate rhetorical feature, rather than a sign of textual loss.

The introduction in 40:1–4 shows some features that are already familiar from the other vision accounts in the book: 40:1a$_1$b gives an exact date for the vision. The "hand of YHWH" is said to be on the prophet (הָיְתָה עָלַי יַד־יהוה 40:1a$_2$; cf. 1:3b; 3:14d; 8:1d; 37:1a) as the prophet is brought to "the city" (וַיָּבֵא אֹתִי שָׁמָּה 40:1c; cf. 8:3cd; 11:24ab)[95] – the name "Jerusalem" is avoided throughout Chapters 40–48 – "in divine visions" בְּמַרְאוֹת אֱלֹהִים (40:2a; cf. 1:1d; 8:3d; 11:24bc).

The date, the description of the man and even the hand of YHWH being upon the prophet are all narrated in background sentence forms (*x-qatal* and verbless clauses); so that the entire emphasis of the starting narrative is on the two *wayyiqtol* clauses "and he (YHWH) brought me there" followed by וְהִנֵּה, "and he (the man) said to me." Thus the introduction is formulated as a prophetic vision account[96] with a visionary part (40:1c–3e*) and a speech part (40:4).

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94 So also Block, *Ezekiel 25–48*, 506 f. (see his synopsis of 40:4 and 43:10 in note 39).

95 Compare also Ezek 3:12a, 14ab and 37:1bc.

96 Despite the fact that Behrens does not recognize 40:1–4 as a prophetic vision account, it contains all the features described by Behrens, *Prophetische Visionsschilderungen*, 32–60, when 40:1c, 3b is seen as a special form of a surprise clause (ibid., 221 f.); see above Chap. 1.3.

5.4.2 The Outer Wall (40:5; 42:15, 20*)

Within 40:1–43:10*, the above illustrated outer frame surrounds the description of the new temple. This description, however, is again enveloped by a second *inclusio* because the tour around the temple area begins and ends at the same eastern gate (40:6ab; 42:15bc) and at the same wall (40:5; 42:20b–e)[97] that encloses the site. This wall therefore surrounds the temple both architecturally and on a narrative level.[98] Its function is plainly revealed in 42:20e: "to make a separation between the holy and the common," which sheds light on the guiding principle of the entire building and on its intended interpretation.

5.4.3 The Tour Around the Temple Area (40:6–42:20*)

Similar to Ezek 8, the prophet is led in Chapters 40–42* around the temple area. In Ezek 8, this was structured in partial vision scenes through a rather formalized sequence of elements.[99] The same technique can be found here too,[100] although modified and less strictly applied. After the account has been characterized as "divine vision" through 40:1–4, the typical features for the genre prophetic vision account are applied only sporadically as genre markers; in particular, the scenes, except for the last scene in 41:4, lack a speech part. Although the reader is clearly led to perceive Ezek 40–42* generally as a vision, most of its scenes do not actually comply with the rules of the genre, containing only the following three elements:
1) Guidance note + place indication
2) וְהִנֵּה + architectural feature (can be omitted)
3) וַיָּמָד + description and dimensions of temple features (variable length)

The beginning of each scene is marked by a guidance note, implying a change of place. While 8:5–18 always used וַיָּבֵא אֹתִי, this construction with *nota obiecti* occurs here only in the introduction (40:1c [3a]) where the subject is still YHWH. During the temple tour, this gives way to the suffixed form וַיְבִיאֵנִי (40:17a, 28a, 32a,

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97 Joyce, "Ezekiel 40–42," 22.
98 So also Block, *Ezekiel 25–48*, 516; Konkel, *Architektonik*, 25; Joyce, *Ezekiel*, 223, 226.
99 Refer back to Chap. 3.3.2.
100 See, also for the following, Zimmerli, *Ezechiel*, 991–993. How van Dyke Parunak, "Structural Studies," 506 f., 516 considers Ezek 43–46 (especially the legislation!) as the real counterpart to Ezek 8–11, and Chaps 40–42 only as a kind of annex, remains obscure to me.

35a, 48a; 41:1a).[101] Twice, *qal* forms of בוא are employed; both times this is due to the fact that the prophet does not follow the man: in 40:6a (וַיָּבוֹא) he is already at the place since 40:1c, whereas in 41:3a (וּבָא) it is significant that only the man enters the temple building. In contrast to Ezek 8, a greater flexibility in the use of the verb can be observed too, as, obviously synonymously and without any specific motivation, וַיּוֹלִכֵנִי (40:24a; 43:1a) appears twice and וְהוֹצִיאַנִי once (42:[1a,] 15b). The latter verb "he led me out" appropriately occurs after the prophet and the man have reached the most holy – and innermost – place of the temple complex. From then on, naturally, the way leads outwards.

The leading agent in 40:6–43:1 is always the man who looks "like the appearance of bronze" (40:3c) and is thus portrayed as a supernatural being.[102] The moving from one location to the next substitutes the note on seeing (וָאֵרֶא), which would genre-typically be expected in a prophetic vision account. The surprise indicator וְהִנֵּה, plus verbless clause, occurs in the introduction (40:3b), in the inner frame (40:5a), and in the first two scenes (40:17b, 24b), yet it is omitted thereafter to reappear only in the concluding vision of the Glory's return (43:2a). The report of the man measuring the part of the temple under consideration is usually introduced by a *wayyiqtol* clause (וַיָּמָד: 40:5c, 6d, 8, 11a, 13a, 19a, 23b, 27b, 28b, 32b, 47a, 48b; 41:1b, 2c, 3b, 4a)[103] and then continued in a varying number of descriptive verbless clauses.[104]

What makes it questionable to treat the scenes in Ezek 40–42* as vision accounts is the fact that most of them contain no speech part. At the least it can be said that the genre *prophetic vision report* is treated very freely in these chapters; indeed, since the introduction is unmistakably formed as a vision account, the recurrence of certain "genre markers" is sufficient for the reader to recognize Ezek 40–42* as a whole as the report of a vision.

The scenes describe no actions but architecture. Everything is symmetric and ordered; even the sequence of the scenes follows a precise order and rhythm. Three scenes are devoted to the three outer gates (east, north, south), and three to the three inner gates (south, east, north). The scenes of the outer and then the inner northern gate formally include also the respective courtyard, using the courtyard dimensions as transitions between scenes and groups of

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101 Additionally, the feminine form וַתְּבִיאֵנִי (with רוּחַ as subject) recurs in 43:5b. The shorter spelling וַיְבִאֵנִי is used in the secondary verse 42:1.

102 Refer to Chap. 9.1.2.

103 Occasionally *wᵉqatal* clauses occur synonymously: 40:24c, 35b; 42:15d; once as *qatal-x* clause: 40:20c.

104 The length of this description varies from zero to seven verbless clauses per measuring note. Every now and then, participial or even verbal clauses appear without structuring function.

scenes.[105] After the gates and courts, the temple building itself is visited in another three scenes: the vestibule (אֵלָם), the temple hall (הֵיכָל), and the most holy place (קֹדֶשׁ הַקֳּדָשִׁים).[106]

5.4.3.1 The Outer Gates (40:6–27*)

Of all scenes, the first (outer east gate) contains the most complete measurements: four times וַיָּמָד is repeated as the man measures the dimensions of thresholds and gate chambers (40:6d–7), the porch, columns and 2 x 3 recesses (40:8–10), the actual entrance way and the barriers in front of the recesses (40:11–12), and finally the overall length and breadth of the gate complex, with its windows and palm trees (40:13–16).[107] Through the east gate, the prophet enters the outer court where thirty rooms and the pavement are noted (40:17–18) and the distance between inner and outer east gate is measured (40:19).

Subsequently, only the main features of the outer north and south gates are mentioned, i.e. the recesses (only 40:21a), the columns and the porch (40:21b, 24cd), total length and width (40:21cd, 25bc), the windows and palm tree decorations (40:22a, 25a, 26c). The order and wording show only minimal variations. Both descriptions finish with the note that seven steps are leading up to the gate (40:22c, 26a) and that the porch of the gate is on the inside, facing the court (40:22d, 26b). In between the two gates and before passing on to the inner gates, the courtyard is measured, in its north-south extension (40:23) and from one southern gate to the other (40:27).

The mentioning of the steps is significant. Steps (מַעֲלוֹת) were also mentioned at the east gate (40:6c), though without revealing their number. The guide had to climb them in order to enter the gate, before beginning the actual measuring and description. Each gate, therefore, has steps and thus constitutes a passageway not only from the outside to the inside but also from a lower to a higher level

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105 Certain distances of the outer courtyard are measured in between the description of the outer gates (40:17–19, 23, 27), while the inner courtyard is measured before passing on to the temple building (40:47).

106 Seeing the temple building as one unity, Zimmerli, *Ezechiel*, 992 f; and Konkel, "Zweite Tempelvision," 158 regard the structure of the description in its rhythm of 2 × 3 gates + temple (= 7) as an allusion to the Sabbath and to P's creation account. On the other hand, already Gese, *Verfassungsentwurf*, 109 note 1 notices the connection between the "customary tripartition of the temple building and the 2 × 3 gates, of which each contains 2 × 3 chambers" as "*kaum zufällig*." The recurrence of the number three is in any case striking.

107 In view of its important role later in the account, it is no accident that the east gate is given a lead role already at the beginning of the vision. Allen, *Ezekiel 20–48*, 229.

(and to a greater degree of holiness). These steps are further accentuated by their prominent position (at the beginning or at the end of a scene) and by the fact that amid the almost entirely verbless description, rare verbal clauses are assigned to the steps, always employing the same verb עלה:[108] in 40:22c as x-*yiqtol* clause (וּבְמַעֲלוֹת שֶׁבַע יַעֲלוּ־בוֹ); in 40:26a as participle (וּמַעֲלוֹת שִׁבְעָה עֹלוֹתוֹ); in 40:6c MT, the man is said to "go up" the steps (וַיַּעַל). This almost pleonastic emphasis on ascending strongly advises to be careful in seeing in Ezek 40–42 a purely two-dimensional "blueprint" representation. The dimension of height does play a role in Ezekiel's vision of the new temple.[109]

5.4.3.2 The Inner Gates (40:28–47*)

The subsequent scenes concerning the three inner gates are structured in an even more corresponding way.[110] Their order is different, as the prophet enters the inner court from the south and is guided from there via the east to the north. All gates are initially stated to be of "the same measurements" as the previous ones (40:28b, 32b, 35b). The description can therefore be shorter. In strictly the same order, chambers, columns, porch, and surrounding windows are listed, all with "the same measurements" (40:29ab, 33ab, 36ab); then the overall length and width are given (40:29cd. 33cd, 36cd). The vestibules of these gates are again facing the outer court; as a consequence the inner and the outer gates mirror each other (40:31a, 34a, 37a). One palm tree on either jamb decorates every gate (40:31b, 34b, 37b), and each has eight steps (40:31c, 34c, 37c): one more than the outer gates. The steps are here introduced in verbless clauses, yet always in combination with the noun מַעֲלֶה, so that the emphasis on moving upwards as well as inwards remains intact.

5.4.3.3 The Temple Building (40:48–41:4)

After having passed all six gates, the man and the prophet reach the temple building, which is in itself tripartite: the vestibule (אֻלָם), the temple hall (הֵיכָל), and the most holy place (קֹדֶשׁ הַקֳּדָשִׁים). Once again, the three parts are structured alike:

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108 The only other verbal clause within the description of the three outer gates – except of course the bringing and measuring – is 40:21b, employing היה.

109 Konkel, "Zweite Tempelvision," 159–161; Tuell, *Ezekiel*, 285. Contra Cooke, *Ezekiel*, 425–427; Zimmerli, "Planungen," 235; Zimmerli, *Ezechiel*, 992.

110 Block, *Ezekiel 25–48*, 529 offers a synopsis of the descriptions of the three inner gates in transcribed Hebrew and English.

first the pilasters are measured (40:48b; 41:1bc, 3b), then the (continually narrowing) width of the doors and sidewalls (40:48c[111]; 41:2ab, 3cd) and finally the length and breadth of the room in general (40:49ab; 41:2cd, 4ab). For the *'ulām*, additionally the two pillars (40:49c) are mentioned as well as steps (40:49c$_p$), so that the temple building is situated yet again higher than the inner court. Once more, the steps are subject to a verbal clause (יַעֲלוּ; 40:49d).

The ninth scene (the most holy place) is emphasized by the fact that the prophet does not follow the man into it (41:3a: וּבָא instead of וַיְבִיאֵנִי), which highlights the holiness of the room. It is singled out even more by the only words that are spoken throughout the temple tour.[112] On his way through the gates and courts, Ezekiel has witnessed the perfect harmony of the new temple – perfect but empty: there are no other people in the temple; there is no worship, no divine presence. The whole atmosphere is very quiet, solemn, and static, like the building itself. From the introduction speech (40:4) until the prophet and his guide reach the Most Holy Place (41:4), there is absolute silence. Precisely because the reader would expect speech elements in a vision account, this creates an anticipatory tension, which, when finally dissolved by the words of the man in 41:4d, underscores all the more the distinction and centrality of this place.

The general movement until 41:4 is therefore: from outside to inside, upwards, on increasingly holy ground. In 41:4, the tour around the temple has literally reached its climax, and its end. Consequently it is stated in 42:15 that the man "had finished the measurements"[113] and "led me out" to the beginning point of the journey: to the east gate and the wall around the temple complex. The mentioning of the wall suggests that indeed the outer east gate is meant. It is not quite clear whether the measuring of the surrounding wall implies the man and the prophet walking around it or not.

It is striking that the visionary temple is completely empty: no people other than the prophet and his guide, no furniture, very little ornamentation.[114] All is

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111 The measuring of the sidewalls is only accounted for in LXX here. Loss of text is suspected in MT (see Appendix D, note 15).

112 With Zimmerli, *Ezechiel*, 1011.

113 The statement in 42:15a that the man "had finished the measurements of the inner temple (וְכִלָּה אֶת־מִדּוֹת הַבַּיִת הַפְּנִימִי)," often translated as "the interior of the temple area" (RSV, NRSV, NIV), could refer more specifically to the temple *building* (so NASB, NJB, NKJ). The term הַבַּיִת is used in Ezek 40–48 both in a narrower sense of "temple building" and in a broader sense of "temple area." What is meant in each case has to be inferred from the context.

114 On the emptiness of Ezekiel's temple, Zimmerli comments, "It is further made clear to the prophet that in the ascent to this holy place nothing else can be important. ... The whole space on the temple mount belongs here ... to God alone." Zimmerli, *Ezekiel*, 2, 361. German original:

solemn and quiet; the most holy place is vacant, like a newly built house awaiting its owner to move in.

5.4.4 The Return of the Glory (43:1–10*)

It follows that the revelation of the temple as such is not yet the final climax of this vision. Once the prophet has completed his visit, YHWH is ready to take possession of his new home: the Glory of YHWH returns, as he left years before, by the east gate, to reside once more in the temple. In this respect, the second temple vision is a true counterpart of Ezek 8–11*.

5.4.4.1 The Visionary Part (43:1–2, 4–5)

The concluding part 43:1–10* is written, like the introduction, as a prophetic vision account with the characteristic subdivision in visionary part and speech part.

Like all previous scenes, 43:1 begins with a change of location as the prophet is led (הלך *hiph.* 43:1a) by the man to the east gate, by which he had gone out in 42:15bc. In this regard, 43:1 almost seems to repeat 42:15bc, since both times the prophet is led through or to the east gate. Although this echo could indicate the secondary nature of 42:15, 20*, it is also explicable as a stylistic retarding element that announces to the reader the very importance of the scene to come.

After the guidance note, הִנֵּה introduces the sight (43:2a), this time not in a verbless clause as usual but in a participial construction: the Glory of the God of Israel was coming (בָּא) from the east. The only theophanic elements taken up from the previous visions are the "sound like mighty waters" (כְּקוֹל מַיִם רַבִּים 43:2b; 1:24a) and the brightness.[115] This sequence of (1) being brought to another place and (2) the "Glory of the God of Israel" arriving is repeated in inverse order immediately afterward in 43:4–5:

Zimmerli, *Ezechiel*, 1019. The absence of people in the temple is seen by Hanna Liss, "'Describe the Temple to the House of Israel': Preliminary Remarks on the Temple Vision in the Book of Ezekiel and the Question of Fictionality in Priestly Literature," in *Utopia and Dystopia in Prophetic Literature*, ed. Ehud Ben Zvi, PFES 92 (Göttingen: Vandenhoeck & Ruprecht, 2006)," 137–140 and Lapsley, *Can These Bones Live*, 175 f. as a further measure to protect its holiness. Diversely, Joyce, "Ezekiel 40–42," 30 interprets it as an additional indication that Ezek 40–42 describes the heavenly temple.

115 The luminous effect of the Glory is here however expressed in different words: 43:2c: (זהר) 8:2d ;(נגה) also 1:4d, 27c, 28a₂ ;וְהֶחָצֵר מָלְאָה אֶת־נֹגַהּ כְּבוֹד יְהוָה 10:4c: וְהָאָרֶץ הֵאִירָה מִכְּבֹדוֹ.

Table 17: Ezek 43:1–5 Chiasm

(1)	וַיּוֹלִכֵנִי אֶל־הַשָּׁעַר	43:1a
	...	
(2)	וְהִנֵּה כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל בָּא מִדֶּרֶךְ הַקָּדִים	2a
	...	
(2)	וּכְבוֹד יְהוָה בָּא אֶל־הַבָּיִת דֶּרֶךְ שַׁעַר	4a
	...	
(1)	וַתִּשָּׂאֵנִי רוּחַ	5a
	וַתְּבִיאֵנִי אֶל־הֶחָצֵר הַפְּנִימִי	b
((2))	וְהִנֵּה מָלֵא כְבוֹד־יְהוָה הַבָּיִת:	c

The coming (בָּא) of the Glory (now: כְּבוֹד־יְהוָה) is recounted again in 43:4a. Then follows another change of place, yet this time רוּחַ carries the prophet, instead of the man guiding him (perhaps to avoid the prophet passing through the east gate after the כְּבוֹד־יְהוָה?). Here again this is followed by וְהִנֵּה + verbal clause with the Glory as subject (43:5c). The recurrence of the "gate that faces in the direction of the east" in 43:1, 4 adds a parallelism to the chiastic structure. Interestingly, none of the three clauses narrating the arrival of the Glory (2a, 4a, 5c) are *wayyiqtol* clauses.

Hence the skilfully arranged verse pairs 43:1–2, 4–5 are no doublets; they function as a twofold visionary part. They narrate the entrance of the כְּבוֹד־יְהוָה into his sanctuary in gradual steps: from the east, through the eastern gate, into the temple. The pause at the east gate not only is a retarding element that enhances the solemnity of the moment, nor is it only due to the circumstance that Ezekiel has to be moved from the outside to the inside to be able to witness the entire scene – it is first of all mirroring the Glory's exit, told in the same delaying way, from his old and defiled temple almost twenty years prior (Ezek 10–11*). He comes back the same way, with the same solemnity, as he has left.

5.4.4.2 The Speech Part (43:6–10)

After the second change of location, after the Glory has entered the temple, the prophet hears "someone speaking" to him (מִדַּבֵּר אֵלַי; 43:6a; cf. 1:28f; 2:2d); thereby the speech part (43:6–10) is introduced. As in the call vision, the speaker is not explicitly identified, though it is made plain that it is YHWH / his Glory who is talking (43:6b serves mainly this purpose). The speech starts, atypical for a vision account, neither with a question nor with an imperative but with a verb-less anacoluthon. Loss of text is possible but not accounted for by the versions. As 43:7bc stands now it contains a statement about the temple as the divine dwelling place on earth and the promise that this dwelling will last "forever" (לְעוֹלָם). This is repeated in 43:9d. Sandwiched in between (43:7d–8) is a short explanation of

the reasons for the divine wrath in the past – interestingly the "corpses of their kings" (7d) had not been mentioned ever before,[116] only the dead bodies of the elders that defile the temple in 9:6–7. NRSV translates 43:9a as a jussive (*yiqtol* short form): "now let them put away …" Yet it is just as conceivable, and even more likely, to interpret it as a *yiqtol* long form with future meaning: "now they *will* …" as a matter of fact rather than a request.[117] The speech finishes in 43:10 by repeating 40:4gh, enriched by an intriguing addition: the effect of the announcement of the temple on the Israelites will be shame for their former misdeeds.[118] The meaning of 43:10c in its present form is not clear.

The divine speech in 43:7–10 also alludes to the promises pronounced in 37:21–28: especially through the word לְעוֹלָם (forever), since of its six occurrences in the book three are found in 37:25, 26, 28, and two in 43:7c, 9c.[119] Also the verb שׁכן (43:7c, 9c) recalls the noun מִשְׁכָּנִי in 37:27. The oracle 37:21–28 embraces every promise of restoration: return to the land, restoration of one united nation with Davidic monarchy, purification and the renewal of the covenant. It culminates in these words:

> I will make a covenant of peace with them; it shall be an everlasting covenant with them; … and will set my sanctuary [מִקְדָּשִׁי] in the midst of them for evermore [לְעוֹלָם]. My dwelling place [מִשְׁכָּנִי] shall be with them; and I will be their God, and they shall be my people (37:26–27 NRSV).

In this perspective 40:1–43:10* is an illustration of the fulfilment of these promises;[120] the perfect and everlasting temple is a symbol of the new and everlasting covenant YHWH is going to institute with Israel.

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116 A number of scholars prefer to see the significance of פִּגְרֵי מַלְכֵיהֶם בָּמוֹתָם in referring to some sort of cult of the dead or memorial stelae (e.g. Zimmerli, *Ezechiel*, 1082 f; Block, *Ezekiel 25–48*, 583–585; Joyce, "Temple and Worship," 155; Tuell, *Ezekiel*, 300). This holds some plausibility.

117 Alan Ludwig, "Ezekiel 43:9: Prescription or Promise?," in *Hear the Word of Yahweh: Essays on Scripture and Archaeology in Honor of Horace D. Hummel*, ed. Dean O. Wenthe, Paul L. Schrieber, and Lee A. Maxwell (Saint Louis: Concordia, 2002), 67–78. Based on syntax, structure, context, and theology, Ludwig argues strongly for the latter interpretation.

118 On the topic of shame, see Chap. 8.1.3.3.

119 The other occurrence is in Ezek 26:21.

120 "The whole vision of the new temple and its ordinances appears from this point of view as the complete fulfillment of the future which Yahweh had promised for Israel." Zimmerli, *Ezekiel*, 2, 328. German original: Zimmerli, *Ezechiel*, 977–979. Likewise Allen, *Ezekiel 20–48*, 213; Renz, *Rhetorical Function*, 121; Konkel, "Zweite Tempelvision," 170 f. It is however possible, as pointed out e.g. by Ohnesorge, *Jahwe gestaltet*, 339–418; Rudnig, *Heilig und Profan*, 62 f., 345, that 37:25–28 is dependent on Ezek 40–48 and was written precisely in order to link these chapters closer to the previous parts of the book.

Even though a conclusion in the style of 11:24–25 or 3:12–15 could be expected, the account ends here, quite abruptly. As stated above, it is possible that the vision was meant to have an open ending, finishing with the announcement of restoration and shame, to convey both hope and responsibility to the exilic reader.

5.4.5 Summary

The original account 40:1–43:10* describes a construction of perfect symmetry: a high wall surrounds a double layer of square courtyards with three gates each. Instead of the number four that dominated the first temple vision (Ezek 8–11), the architecture of the new temple is defined by the numbers three (2 x 3 gates, tripartite temple) and, especially in the dimensions of the temple, twenty-five and its multiples (50, 100, 25,000, etc.).[121]

Alongside the lack of some essential dimensions, the idealized and even unrealistic proportions suggest that this is not about a building project but about a theological message.[122] The gates in particular, described in meticulous detail, are undeniably oversized. "The massive size of the gatehouses verges on caricature: their dimensions (25 x 50 cubits) exceed those of the main hall of the Temple (20 x 40 cubits)! ... Such disproportion emphasizes the idea of controlled entry."[123] By means of the wall and the gates, the temple building is separated from the outside world, well protected from profanation. The temple building and the two courtyards are each on a different level, ascending from the outside toward the

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121 Zimmerli, "Planungen," 237 f; Zimmerli, *Ezechiel*, 993; also Greenberg, "Program of Restoration," 190. By contrast, for Vogt, *Untersuchungen*, 141–145, the number 100, and not 25, is the basic figure; and Konkel, "Zweite Tempelvision," 158 sees in the dimensions of the Holy of Holiest (20 x 20 cubits) the fundamental unit of the temple structure. More important than the actual numbers seems to me the general remark, "When we consider Ezekiel's measurements, they are round, they are grand, and as such, *they are ideal in character*." John T. Strong, "Grounding Ezekiel's Heavenly Ascent: A Defense of Ezek 40–48 as a Program for Restoration," *SJOT* 26, no. 2 (2012): 199. (His italics).

122 Tuell, "Ezekiel 40–42 as Verbal Icon," 650. The two aspects are nicely connected by Levison, "Spirit of Life," 254: "... a mysterious journey of hope, a hope measured not in vague visions of the future. Rather, it is gauged in cubits and handbreadths, measurements intended to press the possibility of restoration into the psyche of exiled Israel, measurements for each wall, precise and deliriously mundane except to those whose deadened imaginations begin to track with the vision."

123 Greenberg, "Program of Restoration," 193; see also Corrine L. Patton, "Priest, Prophet, and Exile: Ezekiel as a Literary Construct," in *Ezekiel's Hierarchical World: Wrestling with a Tiered Reality*, ed. Corrine L. Patton and Stephen L. Cook, SBLSymS 31 (Atlanta: SBL, 2004), 80 f.

inside, thus symbolizing the increasing sacredness of the place.[124] For the same reason, the door openings in the building gradually become narrower:[125] access to the holy is possible but restricted. The prophet is allowed into the temple building but he may not enter the most holy place, not even before the Glory of YHWH is present in it.

The return of the Glory of YHWH, climax of the original account, mirrors the departure narrated in Ezek 10–11*; at the same time, it transcends it through the promise of YHWH's permanent presence henceforth. It stylizes YHWH as king, implying a renewed theocratic society.[126] As the divine speech harkens back to prior restoration promises, different narrative and theological strings are reassumed and, as it were, brought to an end.

5.5 Structure of the Enlarged Vision Including the River of Life (40:1–43:10*; 44:1–2; 47:1–12*)

Having assessed the structure of the reconstructed original vision account Ezek 40:1–43:10*, we now move on to its redactional expansion through the vision of the river of life. A major problem for the analysis of any redactional stage of Ezek 40–48 is that the redaction process in these chapters cannot be entirely clarified within the limits of this study. In particular, it is not certain whether 44:1–2; 47:1–10, 12 were ever directly attached to the temple vision.[127] Even though a relatively early addition of these sections seems plausible, the reconstruction of an intermediate text stage such as 40:1–43:10*; 44:1–2; 47:1–10, 12 remains hypothetical. Besides, textual losses in this process are possible, for example where new insertions replaced the original transitions.

However, the very reason why it is not possible to determine the exact position of 47:1–10, 12 in the chronology of the redaction history of Ezek 40–48, also justifies leaving aside this question. For in spite of the uncertainties it is clear that

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124 Zimmerli, *Ezechiel*, 1019 f. On the concept of graded spatial holiness, though mainly in reference to P, see Philip Peter Jenson, *Graded Holiness: A Key to the Priestly Conception of the World*, JSOTSup 106 (Sheffield: JSOT Press, 1992), 89–114.
125 Greenberg, "Program of Restoration," 193; Konkel, "Zweite Tempelvision," 160.
126 Stevenson, *Vision of Transformation*, 3; Strong, "Grounding," 211. This notion is implicitly present already in Ezek 40–42 as the construction of temples was a privilege and duty of kings.
127 This is for example asserted by Fohrer and Galling, *Ezechiel*, 241–245; Tuell, "Temple Vision," 99; and *Law of the Temple*, 74 f. Fohrer assumes a direct connection of 43:1–9; 44:2; 47:1–12 (distinct from 40–42*), and Tuell suggests 40:1–43:7a*; 44:1–2; 47:1–12 as the original sequence. However, caution is appropriate in this regard.

47:1–12* refers directly to 40:1–43:10* in that it presupposes, of all subunits within the nine chapters, only the temple with the Glory of YHWH residing in it (40:1–43:10*) and the closure of the east gate (44:1–2).[128] It seems therefore appropriate to offer, in the following, first a structural analysis of 44:1–2 and 47:1–12*, and then to consider their impact on the original account. No weight will be given to the question whether or not 40:1–43:10*, 44:1–2, and 47:1–12* were directly attached to each other.

The overall structure of the three units can be summarized thus:

Table 18: Structure Ezek 40:1–43:10*; 44:1–2; 47:1–12

*40:1–4**	*Introduction: From Exile to Jerusalem / Introductory Speech*	
*40:5–42:20**	*The New Temple*	
	40:5	Inner Frame: The Wall
	40:6–41:4*	Temple Tour in nine Scenes
	40:6–16*	Outer East Gate
	40:17–23	Outer North Gate and Outer Court
	40:24–27	Outer South Gate
	40:28–31*	Inner South Gate
	40:32–34	Inner East Gate
	40:35–37, 47	Inner North Gate and Inner Court
	40:48–49	'Ulām
	41:1–2	Hêkāl
	41:3–4	Most Holy Place
	42:15, 20*	Inner Frame: The Wall
43:1–10	*The Return of the* כְּבוֹד */ Promise of Presence*	
44:1–2		Transition: Closure of the East Gate
47:1–12	*Effects of the Divine Presence: The River of Life*	
	47:1–6b	Way Out
	47:1–5	Visionary Part: The growing River
	47:6ab	Speech Part: Question
	47:6c–12	Way Back
	47:6c–7a	Visionary Part: Returning
	47:8–10, 12	Speech Part: Healing of the Water / Life in the River / Life along the River (Concluding Speech)

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128 Refer back to Section 5.3.3.1.

5.5.1 The Transition: Closure of the East Gate (44:1–2)

The short unit 44:1–2 is structured as a miniature vision report, as it is subdivided into a visionary part (44:1) and a speech part (44:2). The guidance note in v. 1a employs a new verb, שׁוּב, which appropriately reminds the reader that the prophet has been at the east gate before; it thus links back to 43:1–4 and to the return of the Glory.[129] The speech is introduced by וַיֹּאמֶר אֵלַי (44:2a). Despite the visionary form, the focus is not so much on a sight but undoubtedly on the spoken words.

It is not clear, in 44:1a, who the subject of וַיָּשֶׁב is. The last mentioned agent (in 43:7a) is YHWH; however all previous guidance notes refer to the man, and there is no evident reason why this should be different here. As suggested above, the originally intended subject of both 44:1 and 44:2 probably is the man.[130]

The point of this section is made unmistakably clear as during these two verses it is repeated three times that "the gate was/shall be shut" (44:1b, 2bf). Ezekiel's observation when he returns to the east gate "and it was shut" (1b) reappears both at the beginning and at the end of the speech (44:2bf), with 44:2b and 2f forming a chiasm (וְהָיָה סָגוּר / סָגוּר יִהְיֶה). The order to keep the gate shut implicates the prohibition of opening or using it (2cd). The reason for the restriction is given, in an antithetic parallelism to 44:2d ("no one shall come in through it"), in 2e, "for YHWH, the God of Israel, has come in through it" (וְאִישׁ לֹא־יָבֹא בוֹ / כִּי יְהוָה אֱלֹהֵי־יִשְׂרָאֵל בָּא בוֹ). Thus this prohibition gives particular weight to the concept of spatial holiness. It extends the most sacred space reserved for YHWH from the most holy place to the entire central horizontal axis of the temple, comprising the temple building and the east gates.[131]

5.5.2 The River of Life (47:1–12*)

The closure of the east gate is presupposed by 47:1–12. In opposition to all other vision accounts in Ezekiel, verbless clauses are rare in the vision of the river; yet similar to 1:4–28, the language contains difficulties.[132] The narrative is structured

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129 Block, *Ezekiel 25–48*, 613.

130 See above, 5.3.3.1. This distinction is not as fundamental as is may seem, "since the guide served as an authorized messenger of Yahweh." Ibid., 614. In fact, the guide acts in YHWH's stead (see Chap. 9.1.2).

131 See the figure "Spine of Sacred Space" in ibid., 573 Figure 8.

132 Block lists "uncharacteristic lexical forms, doublets, repetitions, grammatical anomalies, substantive infelicities, and awkward interruptions" with examples: ibid., 689 f. note 45.

in two sections of comparable length (47:1–6b, 6c–12; Table 19). Both sections are complete vision accounts but the first section puts all emphasis on the vision part, while the second one focuses on the speech part. The centre parts (speech part 1 and visionary part 2) are kept to a minimum. Thus the two sections complement each other in such a way that they appear as one single vision account.[133]

Table 19: Structure Ezek 47:1–12

Section 1 (47:1–6b) – The way out	Section 2 (47:6c–12) – The way back
Visionary part:	Visionary part:
– Guidance formula (1a)	– Guidance formula (6cd)
– וְהִנֵּה + participial clause (1b)	– וְהִנֵּה + verbless clause (7a)
– description (1cd)	– [infinitive in 7aₚ]
Visionary part:	
– Guidance formula (2ab)	
– וְהִנֵּה + participial clause (2c)	
– Alternated measuring and leading, for four times (3, 4ab, 4cd, 5)	
Speech Part:	Speech Part in three sections:
– וַיֹּאמֶר אֵלַי (6a)	– וַיֹּאמֶר אֵלַי (8a)
– Question (6b)	– Way of the water (8b–f)
	– Life *in* the water; fish; fishermen (9–10)
	– Life *outside* the water / trees (12)

5.5.2.1 The Way Out: The Growing Water (47:1–6b)

The first section has a twofold visionary part, i.e. both the guidance formula (47:1a, 2ab) and וְהִנֵּה plus the description of a sight (mainly in participial clauses) recur twice. This is due to a narrative and theological necessity: the water has to be observed in two different places. First, its origin from the temple has to be stated in an unmistakable way; then, however, the prophet who must not pass the east gate cannot simply follow the course of the water eastwards but has to take the longer way through the north gate and along the wall until he sees the water again trickling out south of the east gate. This long-winded introduction seems the only way to narrate, mindful of YHWH's presence,[134] both the origin of the

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133 Zwickel, "Tempelquelle," 142f. sees in this unusual structure a reason to apply redaction criticism. However, considering that 47:1–12 as a whole is already redactional, his arguments are nullified.

134 Allen, *Ezekiel 20–48*, 279.

stream and its flowing into the land while at the same time doing justice to the ban of using the east gate (44:2).

As in 44:1, the identity of the guide is not made explicit; the reader can only infer this from earlier guidance notes in Chapters 40–42 or, retrospectively, from 47:3a_P where the man is unequivocally mentioned. The two הִנֵּה clauses (1b, 2c) are constructed as parallelisms with the following design: וְהִנֵּה־מַיִם + participle + מִן + location.

47:1b:	וְהִנֵּה־מַיִם יֹצְאִים מִתַּחַת מִפְתַּן הַבַּיִת קָדִימָה
2c:	וְהִנֵּה־מַיִם מְפַכִּים מִן־הַכָּתֵף הַיְמָנִית

Once the water has flowed out of the temple area, its miraculously rapid rising to the size of a river is told in an alternating of measuring and leading through the water (47:3–5). Here, the aim of the measuring (without specifying the unit "1000" refers to) is not giving dimensions any more, but covering a distance after which the depth of the stream is assessed again – with the prophet's body functioning as measuring device. This sequence is repeated climactically four times: three times Ezekiel passes through the increasingly deeper water until, the fourth time, passage by foot has become impossible.[135]

In sum, the first visionary part (47:1–5) describes a mysterious stream of water issuing from the temple and quickly rising to a river too deep to cross. The speech part of this section, introduced by וַיֹּאמֶר אֵלַי (v. 6a), does not give any explanation as to the significance of this sight; it consists merely of one question, which is already familiar to the reader from Ezek 8, "Have you seen, son of man?" (47:6b).[136] In Ezek 8, this question was repeated four times in reference to the cultic aberrations of Israel and it inaugurated merciless divine judgement that began precisely at the defiled sanctuary. Here the question is asked only once – after measuring the river four times[137] – and it inaugurates a divine gift of life and healing that again derives from the sanctuary.

5.5.2.2 The Way Back: The Explanation (47:6c–12)

It is only the second section (47:6c–12) that explains the nature and aim of the mystical river. With inverted proportions, as compared to the first section, the

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135 "At this point, the meaning of the measurements is clear: this stream is, quite literally, immeasurable." Odell, *Ezekiel*, 520.

136 Ezek 8:6b, 12b, 15b, 17b. The phrase in 8:6b is participial, while all the others are identical *qatal-x* clauses.

137 Konkel, *Architektonik*, 279 sees in the number four the governing *Strukturprinzip* of the pericope.

visionary part of the second section is reduced to a minimum while its speech part is considerably expanded. While in 47:1–6b the prophet and the man walked eastward away from the temple, now Ezekiel is being led back towards it (וַיֹּלִכֵנִי וַיְשִׁבֵנִי 6cd). A fresh וְהִנֵּה plus verbless clause (7a) shifts the focus from the water itself to a new sight: the "very many trees" along the river. Like the inexplicably rapid rising of the water, the sudden appearance of trees ought to be granted to a vision account.

The speech part (47:8–12), once again introduced by וַיֹּאמֶר אֵלַי (8a), has three paragraphs. The first topic addressed is the way of the water across the Judean desert toward the Dead Sea. This part is formulated mainly in narrative *weqatal* clauses (8cdf). The last of these uncovers a first task of the river and introduces a theme word of this speech: healing (רפא).[138] The first entity to be "healed" is the water of the Dead Sea.

The next paragraph (47:9–10) is subdivided by the future *tempus marker* וְהָיָה (9ae, 10a) in three parts. A new theme word for the first part is introduced in 9b$_1$: life/living (חַיָּה [noun]: 9b$_1$; חיה [verb]: 9b$_2$h). In the first two parts attention is centred on life inside the water (swarming creatures 9b$_1$c; fish 9e) that is brought about by the river (9dfi). This, of course, is a consequence of the healing power of the water announced in 8ef (9fg). The sentence structures in these passages are entwined to the point of being ambiguous. For example, יְחְיֶה in 9b$_2$ refers back to כָּל־נֶפֶשׁ חַיָּה in 9b$_1$, with two subordinate clauses in between.[139] Another וְהָיָה (10a) leads on to the economic consequences of such waterlife bounty. Abundance of fish means food for humans. Therefore this paragraph draws a line from the healing of the water to the unspecified swarming creatures, more specifically to fish, and finally to man. The water from the temple is thus able to provide life for many different species "wherever it goes." To underline this, the adjective combination רַב מְאֹד (very many) from 7a is taken up twice (9e, 10d). Verse 11 seems to express concern for the salt industry of the Dead Sea in the face of such promises and has been qualified as secondary.

Especially in this section, there are significant terminological parallels with both creation accounts in Gen 1–3 and with the Priestly flood narrative:[140] the term נֶפֶשׁ חַיָּה, "living creature" (Ezek 47:9b$_1$) appears frequently in all three of the men-

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138 רפא: 47:8f, 9g, [11a,] 12f. Other theme words throughout the entire unit are מַיִם: 47:1bd, 2c, 3c [*bis*], 4b[*bis*]d, 5de, 8bf, 9f, 12e$_p$ and נַחַל: 47:5be, 7a, 9di, 12a.

139 The "chaotisch wirkende Syntax" is possibly in onomatopoeic imitation of the swarming fish described. Konkel, *Architektonik*, 279.

140 Steven S. Tuell, "The Rivers of Paradise: Ezekiel 47:1–12 and Genesis 2:10–14," in *God Who Creates: Essays in Honor of W. Sibley Towner*, ed. William P. Brown and S. Dean McBride (Grand Rapids: Eerdmans, 2000), 17; Tuell, *Ezekiel*, 331.

tioned accounts (Gen 2:7, 19 ["J"]; Gen 1:20, 24, 30; 9:12, 15, 16 [P]); and the rare verb שׁרץ (to swarm, Ezek 47:9c) recurs in the Priestly creation and flood narratives (Gen 1:20, 21; 7:21; 8:17; 9:7 [all P]).[141] The combination כָּל־נֶפֶשׁ חַיָּה to indicate the sum of animate creatures appears only in the Priestly flood account (Gen 9:12, 15, 16) and in Ezek 47:9, while the terms נֶפֶשׁ חַיָּה and שׁרץ are used together only in Gen 1:20 [P] and Ezek 47:9. On the other hand, the motif of the river of paradise occurs in Gen 2:10–14, an insertion in the older creation account (where trees also play a significant role).[142] The sum of these allusions to creation, its reversion in the great flood, and new creation certainly underlines the innovative power of YHWH; it suggests above all that the process of healing in 47:1–12* is understood as a new creation, or re-creation after the judgement.

Finally, with the last paragraph (47:12) the focus of the speech returns to the initially mentioned trees (7a). The water is capable of producing life even outside the river itself, by irrigating the land. The trees are now classified as "food trees" (עֵץ־מַאֲכָל 12a) so that their use for human life is immediately evident. The still realistic promises "its leaves will not wither and its fruit will not fail" (12bc) are climactically outdone by the assurance of fresh fruit every month (12d) and, in return to the theme word רפא (47:8f, 9g, [11a] 12f), the healing power of the trees' leaves (12f). All this, again, is said to be possible as a result of the origin of the water from the sanctuary (12e). The sequence of *x-yiqtol* clauses (beginning in 10c) expresses not so much an action, but rather an enduring state: stable and firm as trees ought to be. This sequence finishes with the pending sentence construction of v. 12e, which links back to the very beginning of the speech in v. 8b through the combination of מַיִם with a participle of יצא.[143] The וְהָיָה in v. 12f matches the three וְהָיָה in the second paragraph (9ae, 10a). This last clause takes up words from the present passage (פִּרְיוֹ 12cf; מַאֲכָל 12af; עָלֵהוּ 12bf) as well as the theme word רפא

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141 The only further recurrences are: Ex 1:7 [P]; 7:28; Lev 11:29, 41, 42, 43, 46 [all P]; Ps 105:30.

142 The identification of the river in Ezek 47:1–12 with the river of paradise is suggested e.g. by Levenson, *Theology*, 25–34; Tuell, "Rivers of Paradise," 171–189; Tuell, *Ezekiel*, 333f. Levenson gives as further OT examples of this kind of tradition (which he links back to Canaanite myths): Isa 8:6–7; 33:20–24; Zeph 14:8; Joel 4:17–18. For more bibliographical notes, see Tuell, "Rivers of Paradise," 171f. note 1. It should be mentioned, however, that Gen 2:10–14 is commonly regarded as an insertion in its context; according to Zwickel, "Tempelquelle," 144–146, it is in fact dependent on Ezek 47:1–12. Zwickel sees the temple source instead in continuation with the bronze sea in the pre-exilic temple and connected to the Mesopotamian idea of the *apsû*, the life-giving freshwater ocean (ibid., 148–154).

143 47:8b: הַמַּיִם הָאֵלֶּה יוֹצְאִים ...   "This water is flowing out ..."

  47:12e$_p$e: ... מֵימָיו... הֵמָּה יוֹצְאִים   "the water for them, it is flowing out ..."

(8 f, 9g, [11a,] 12 f). By means of these interconnections, the speech appears as a compact unit, even though there is no formal conclusion to the narrative as such.

5.5.2.3 The Effect of the Expansion

In the same way as the abandonment of Jerusalem signified death and destruction that, not by accident, commenced at the temple (Ezek 9), so YHWH's dwelling in the temple conveys healing and prosperity, which is symbolized by the river that flows from the temple door through the desert of Judah to the Dead Sea, bringing life and fertility everywhere.[144]

If it can be presumed that the temple vision at some point of its redaction history ended with 47:1–12*, then it constitutes a decisively more positive finale of the enlarged temple vision: while 43:10 ended on the note of Israel's shame as they receive the outline of the sanctuary and realize their former aberrations, 47:1–12 concludes with the picture of overflowing abundance and hope. The people's misdeeds not only belong to the past, as in 43:7–10*, but they seem completely forgotten. As in the original account, the vision does not show a programme to be implemented by the people but a reality YHWH will bring about when and how he wishes.[145]

5.6 The Intention(s) of the Discussed Parts of Ezek 40–48

As we have taken into account only the formally visionary parts of Ezek 40–48, the text presents itself, despite the redactional interventions, quite straightforwardly. In the original account 40:1–43:10* the prophet is shown a new temple; he learns the dimensions of the enclosing wall, of the symmetric-concentric structure of the courtyards with their massive gates, and of the temple

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144 Surpassing prior, more general promises, "this vision specifically connects Temple and fertility and singles out for transformation the most barren tract of land – the wilderness of Judah – and the body of water most inhospitable for life, the Dead Sea." Greenberg, "Program of Restoration," 199. See also Block, *Ezekiel 25–48,* 691 f.

145 Zimmerli, *Ezechiel*, 1199, 1201 accurately observes that immediately at the sanctuary, there is not a large amount of water but only a small source, which then grows miraculously fast into plentiful abundance. This can be interpreted as a simile for God's blessings. On the motif of the growing waters and its usage in later traditions, see Marco Nobile, "Il motivo della crescita delle acque in Ez 47,1–12 e in Sir 24,30–31 e suoi sviluppi successivi," in *Saggi su Ezechiele*, Spicilegium 40 (Rome: Antonianum, 2009), 93–108.

building.[146] The guided tour progresses climactically inward as well as upward, on increasingly sacred ground. Once the visit is completed, the Glory of YHWH enters the temple by the eastern gate and promises to remain there forever.

The interpretation of 40:1–43:10* in the literature ranges from a concrete restoration project[147] to the display of a purely heavenly reality.[148] We have already noticed[149] that the disproportional gates, along with the ideal layout and the lack of necessary measurements strongly suggest that this is not a realistically to-be-built model temple but a theological message. With this background, it is worth mentioning again that the temple is empty when the prophet visits it. This underlines that, as much as the tragic fate of the old temple was caused by human sin, the holiness of the new temple and the renewed presence of YHWH in it are not initiated by anything Israel could have done on their own account.[150] The visionary temple was not built by them – nor is it their worship that attracts the presence of the Glory. Israel is not even overtly asked to build a temple;[151] they are to receive and acknowledge the dimensions of the temple revealed by YHWH (43:10).

In effect, the symmetry and protection of the sanctuary represent the order YHWH is going to establish.[152] This order will ensure that defilement through the

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146 The role of geometry and measurements in "taming the wildness" and "calm the disturbances" is underlined by Bennett Simon, "Ezekiel's Geometric Vision of the Restored Temple: From the Rod of his Wrath to the Reed of his Measuring," *HTR* 102, no. 4 (2009): 411–438 (quotes on p. 412).

147 For example, Levenson, *Theology;* Greenberg, "Program of Restoration," 181–208; Clements, *Ezekiel*, 176–181. Stevenson, *Vision of Transformation*, 151–153 interprets the second temple vision in terms of "human geography," as the spatial organization of a new society; it asserts in particular "yhwh's [*sic*] *territorial claim as the only King of Israel*" (p. 3; her italics).

148 For example, Tuell, "Ezekiel 40–42 as Verbal Icon," 649–661; and Joyce, "Ezekiel 40–42," 22–32 interpret Ezek 40–42 as a vision of the heavenly temple. A middle position is taken by Strong, "Grounding," 192–202.

149 In section 5.4.4.4.

150 "The outline in Chapters 40 f in the first place completely disregards those who will serve in this temple and who, according to Chapter 8, were actually responsible for the disorder. It concentrates decisively on the structural aspect and speaks of the new symmetry of the temple which is promised to the restored nation." Zimmerli, *Ezekiel*, 2, 345; German original: Zimmerli, *Ezechiel*, 994.

151 So also Fohrer and Galling, *Ezechiel*, 221; Zimmerli, "Planungen," 234; Eichrodt, *Ezekiel*, 542; Allen, *Ezekiel 20–48*, 214; Tuell, "Ezekiel 40–42 as Verbal Icon," 652–654; and Robert W. Jenson, *Ezekiel*, Brazos Theological Commentary on the Bible (Grand Rapids: Brazos, 2009), 302f. Contrarily (but referring to 43:11!) Joyce, "Ezekiel 40–42," 27 f; Strong, "Grounding," 201 f.

152 Allen, *Ezekiel 20–48,* 235 calls Ezek 40–42 a "celebration" and the temple "a metaphor for God's new work of liberation and restoration for his people."

inappropriate contact between *holy* and *common* will not repeat itself; therefore YHWH will never have to abandon this temple. Also implied is that the sanctuary will be safe from future invasions and desecration by foreign aggressors. "The whole temple area is constructed in a way which will remove all possible defilements as far from YHWH as possible."[153] In this view, it also becomes clearer why only certain elements of the temple are measured or even mentioned: the entire building complex aims at protecting the most holy place; the description refers only to what is relevant to its underlying theological programme: "so as to separate between the holy and the profane" (42:20e).

All this involves a strong focus on holiness. Ezek 40:1–43:10* conveys holiness as a divine quality *totaliter aliter* to human categories. YHWH is holy because he is God and not human. Therefore, if the temple shall be suitable to accommodate the divine presence, it has to reflect and to reveal the transcendence and "separateness" of YHWH.[154] However, "Ezekiel inhabits, if only for the duration of the vision, sacred space and time."[155] This means, he is not only the messenger of words but also the first of the Israelites to *experience* the new reality and in this way he personally becomes a sign and a living guarantee for his audience.

> Israel will be sanctified by God through the presence of his sanctuary, his sanctuary will be sanctified by the presence of his glory, his holy name and he himself will be sanctified through an exhibition of his power and renewal of the situation of Israel.[156]

The expansion of 40:1–43:10* through 44:1–2; 47:1–12* does not diminish the abovementioned aims. Rather, the two additions each underline one particular aspect that is already present in the original account.

The permanent closure of the east gate sends out two signals: firstly, the prohibition of using the gate, "for YHWH, the God of Israel, has come in through it" (44:2e) highlights once more the concept of holiness.[157] The emphasis on the separation between holy and profane (42:20) is enhanced through the prohibition: No human may walk along the path that YHWH has decided not to use anymore.

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153 Renz, "Zion Tradition," 94.

154 Konkel, "Zweite Tempelvision," 159–161. In the same sense, Allen, *Ezekiel 20–48* refers to the visionary temple as a "colony of heaven" (p. 235) and a "monument to the holiness of God" (p. 236).

155 Odell, *Ezekiel*, 536.

156 Ka Leung Wong, "Profanation/Sanctification and the Past, Present and Future of Israel in the Book of Ezekiel," *JSOT* 28 (2003): 232.

157 So also Jenson, *Ezekiel*, 313.

Secondly, 44:1–2 strongly underlines that YHWH has no intentions of abandoning his temple again. The closed door symbolizes the divine resolution to stay; it is "a visual affirmation of the promises expressed verbally in 43:7, 9."[158] Since YHWH is present in the sanctuary, he is also approachable (through the cult). The closure of the gate, through which the Glory of YHWH returned into the temple, simultaneously underscores the respect humans owe to the divine (therefore the transcendence of YHWH) and the presence (therefore immanence) of YHWH amongst his people.[159]

Finally, the consequences of the re-established divine presence in the sanctuary (43:1–10) for the land are effectively illustrated by 47:1–12*. The vision of the river completes 40:1–43:10* in so far as it spells out the healing and blessing effects of YHWH's new presence and the restored relationship between God and his people: "The Temple is the mechanism for the disbursal of abundant grace for the whole population. When the presence of God has returned to the navel of the world, the Land is transfigured through the life-giving stream thus renewed."[160]

In comparison to the original temple vision, 47:1–12 has more fantastic traits. In alluding to the creation accounts as well as to the Priestly flood account it underlines on the one hand the creative supremacy of YHWH. On the other hand, these references also advocate an interpretation of the healing that the river brings as a re-creation after the judgement. This latter aspect is congruent with other radical images of restoration in Ezekiel,[161] such as the resurrection of the bones (37:1–14) or the gift of a new heart to Israel (11:19–20; 36:26–27), which are tantamount to a new creation. In Stevenson's words,

> [This] vision creates a new world. It is a healed world, a cleansed world, a holy world. ... It is a world with one community in its own Land, with its own temple, and YHWH, the only King of Israel, in the midst. ... [Ezek 40–48] is an expression of hope: hope in the transcendent reality of God; hope in the continued existence of a people; hope that there is a future; hope that exile is not the last word. The last word is that YHWH is in the midst. YHWH is there.[162]

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158 Block, *Ezekiel 25–48*, 614.
159 On this theme, see also Joyce, "Temple and Worship," 154 f.
160 Levenson, *Theology*, 13, cf. 11–14, 28. Tuell, "Rivers of Paradise," 182–186 also gives extra-biblical ancient Near Eastern examples to demonstrate that "material blessing and fertility belong to the river image as signs of divine presence" (p. 186; see also Tuell, *Ezekiel*, 331–333).
161 As noticed also by Joyce, *Ezekiel*, 236.
162 Stevenson, *Vision of Transformation*, 159 f. Although Stevenson is referring to Ezek 40–48 in its present form, her summary is fitting also for this stage of redaction.

6 Relations among the Vision Accounts in Ezekiel

6.1 A Visual Overview

As a result of the previous chapters' analyses the original and redactional layers of Ezek 1:1–3:15; 8–11; 37:1–14; 40–48 have become sufficiently clear to proceed to the next step. This chapter will examine more closely the diachronic relationship between the main layers. This involves the question of literary dependences and influences as well as that of a relative and, where possible, absolute chronology. From the viewpoint of the chronological succession of the main stages in the redaction history of Ezek 1:1–3:15; 8–11; 37:1–14; 40–48, the process of the compilation of the book of Ezekiel as a coherent text entity will also become clearer. This will provide the basis, in the subsequent chapter, for studying selected prominent themes present in various stages of the development.

To give an outline of the complex redaction process within the major vision accounts in Ezekiel, the most important influences and interrelations are anticipated in Chart 2 below. The redaction history of each vision account (1:1–3:15; 8–11; 37:1–14; 40–48), as it has been discerned during the redaction-critical process in the previous chapters,[1] is represented in the chart by the four large horizontal arrows, along which the main redactions and additions are displayed in chronological order.[2] The chart is subdivided vertically in three periods: the "original writings" by the early-exilic prophet Ezekiel,[3] the phase during which the texts were redacted and expanded, and finally the present texts.

The arrows indicate that a given layer or redaction influences another; for example the wheel redaction in 10:9–17* copies elements from the wheel redaction in 1:15–21. Thicker connection lines signify a closer relationship of two or more layers including similarity in intention and/or redactional method. Those accounts that feature the characteristic visionary frame, or introduction,[4] are

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1 Refer to 2.2, 2.7, 3.2, 4.2, and 5.3.

2 Independent glosses of less than four verses are not included in the chart, nor is the text-critical period accounted for. The position of the partial-judgement revision (Ezek 9) is arbitrary (hence the only dotted border) because this redaction cannot be dated (refer to Chap. 3.2.2).

3 I am using the name "Ezekiel" here to refer to the author of the earliest layers in the same way as the last redactor of the first Gospel is called "Matthew." I believe that the "original writings" make most sense if a prophetic author of priestly background is assumed, who was deported to Babylonia in 597. Whether or not his name "really" was Ezekiel is irrelevant.

4 On this frame, see below, Section 6.3.3.
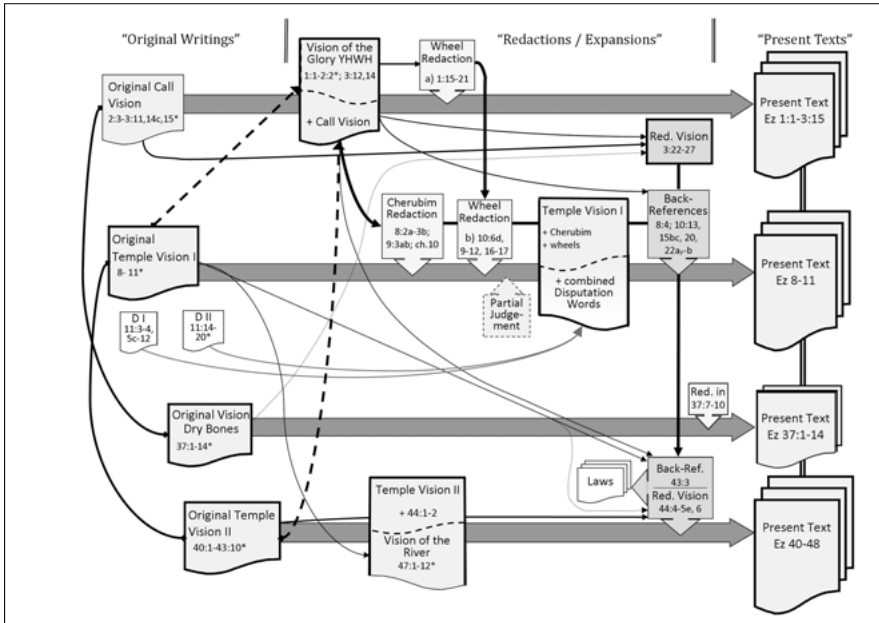
Chart 2: Interrelated Redaction History

emphasised by a thicker border. Thick dotted lines connect the visions concerned
with the Glory of YHWH.

The stages represented above shall now be examined as to their connec-
tions with other layers, as well as to the question of literary dependence (where
applicable) and that of their probable date (where possible). For better clarity in
this chapter's discussion, the majority of layers have been clustered into three
groups: the texts authored by the sixth-century prophet Ezekiel (the "original
writings" on the left of the chart); the redactions related to the vision of the Glory
of YHWH (the cherubim redaction and the wheel redactions); and later harmoniz-
ing redactions (the "redactional vision accounts" and explicit back-references).
Not included in these three groups are the two largest expansions – the vision
of the Glory of YHWH and the vision of the river – which will be treated on their
own, respectively before and after the second group.

6.2 The "Original Writings"

On the left side of the graphic, six texts are represented that are regarded as original: the reconstructed earliest versions of the four vision accounts – the call narrative (2:3–3:11★, 14c, 15★), the first temple vision (8:1–11:25★), the vision of the bones (37:1–14★), and the second temple vision (40:1–43:10★) – plus the two disputation words (11:3–4, 5c–12; 11:14–20★), which later were incorporated into the first temple vision, as illustrated by the arrow. The previous chapters outlined the development of these six independent writings toward the present texts. At this point, the question is that of their date and, following from this, whether an authorship by "Ezekiel" can reasonably be assumed for these basic accounts. The second aim of this section is to verify whether there are any connections – and if so, of what these consist – between the vision accounts on a non-redactional level.

6.2.1 The Call Vision (2:3–3:11*, 14c, 15*)

6.2.1.1 Relationship with Other Layers

At first glance, the original call vision of the eating of the scroll and the prophet's commission to go to the "rebellious house" (2:3–3:11★, 14c, 15★) stands somewhat alone in the network of interrelations. While the *fact* of a commission of the prophet is certainly presupposed by the rest of the book, specific motifs or phrasings are recognizably taken up, in the vision accounts,[5] only by the redactional account 3:22–27.[6] Even the vision of the Glory (1:1, 3b–2:2★; 3:12–14★), which as an expansion to the call narrative naturally draws on it in a general sense, is not significantly related to it in its content, style, or message.[7] As a minimum it can be affirmed that 2:3–3:15★ is older than the vision of the Glory.

However, when looking beyond mere lexical similarities, it becomes evident that the call vision has much in common with the vision of the bones (37:1–14★).[8]

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5 Outside a vision context, e.g. the refrain כִּי בֵּית מְרִי הֵמָּה returns in 12:2–3. Moreover, Israel's almost hereditary sin will be developed more at length when Israel's history is narrated, in the allegories of Ezek 16 and 23 and in the account of Ezek 20. The latter is connected to the call narrative also by the phrase "not willing to hear" (לֹא יאבוּ לִשְׁמֹעַ), which occurs only in 3:7a and 20:8. On the concepts of history underlying Ezek 16; 23 and 20, see Krüger, *Geschichtskonzepte*.
6 Refer to Section 6.6.2.1.
7 Refer back to Section 2.2.2 on the differences between these two layers.
8 Refer to Section 6.2.4.2. The connection is expressed in the chart through connector lines.

6.2.1.2 Date

Although two dates occur at the beginning of 1:1–3:15, redaction criticism has shown that none of them belongs to the original call vision.[9] There is however an astounding tendency in the literature to accept the fifth year of King Jehoiachin's exile rather uncritically as the date of the call vision,[10] sometimes even where 1:2 is recognized as a gloss. It is beyond our knowledge whether 1:2 contains some truth about the original date of the call narrative, or whether the editor simply conjectured a date sometime before the one given in 8:1 (in the sixth year).[11] Certainly, as a gloss, the content of 1:2 should be treated with caution. The phrase "of the exile of King Jehoiachin" (לְגָלוּת הַמֶּלֶךְ יוֹיָכִין 1:2b) is different – more distant and at the same time less ambiguous – than the wording "of our exile" (לְגָלוּתֵנוּ) in 33:21 and 40:1.[12] Hence before the insertion of 1:2, the reader was either able to infer the intended reference point spontaneously or had to wait until 33:21 for explication. It would seem reasonable that, as long as Jehoiachin was alive, contemporary readers (especially exilic readers) naturally understood the dates as referring to the young ruler's exile, since Jehoiachin was obviously felt, despite his official deposition, the legitimate king.[13] If this is true, then 1:2 was added after Jehoiachin's death because only from then on the dates needed further clarification in order to remain unequivocal.[14]

In sum, the text itself offers no reliable date for the original call vision. However, nothing in Ezek 2:3–3:15* gives serious reason to doubt its authenticity; on the contrary it seems indeed to be an early part of the book. One would, for instance, expect to find hints of the siege of Jerusalem if it was ongoing or of the destruction of the city if it had already taken place. Since no signs of this can be identified, it is assumed that 2:3–3:15* was written before, or by, 588 (the beginning of the siege).

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9 Refer back to Section 2.2.

10 For example, see Zimmerli, *Ezechiel*, 113–115; Wevers, *Ezekiel*, 41, 43; Wilson, "Prophecy in Crisis," 120; Fuhs, *Ezechiel*, 21; Vawter and Hoppe, *New Heart*, 11, 24; Allen, *Ezekiel 1–19*, 22 f; Block, *Ezekiel 1–24*, 85, 87. The fact that the date in 1:2 fits so well in the book's overall chronology is not yet proof for its authenticity.

11 Editorial invention is contended e.g. by Lang, "Erste und letzte Vision," 225 f.

12 In the present book, 1:2 provides the reference point for the entire dating system: of the fourteen dates in Ezekiel (1:1; 1:2; 8:1; 20:1; 24:1; 26:1; 29:1, 17; 30:20; 31:1; 32:1, 17; 33:21; 40:1), only three explicitly give a reference point: 1:2; 33:21, and 40:1.

13 W. F. Albright, "The Seal of Eliakim and the Latest Pre-exilic History of Judah, with Some Observations on Ezekiel," *JBL* 51 (1932): 91–93; followed e.g. by Zimmerli, *Ezechiel*, 43 f; Block, *Ezekiel 1–24*, 86.

14 According to 2 Kings 25:27–30, his imprisonment lasted 37 years (597–560), which means the last Judean king outlived "Ezekiel's" ministry as a prophet.

On the other hand, the call narrative is not necessarily the earliest text in Ezekiel although it narrates the earliest event. An indication of this is the openness of the account; its purpose lies beyond the text unit itself. Note that the main instruction given to the newly appointed prophet, to speak, is not executed within 2:3–3:15*. The "laments, and mourning, and woe" (2:10c) need yet to be proclaimed, and then to be fulfilled. In addition, the prophet's obedience even in performing strange and bizarre actions is similar to the sign acts in the following chapters. For these reasons, it can be presumed that the call narrative stood at the beginning of an early collection of Ezekiel's writings (not yet including the later oracles of deliverance), as an introduction to and authorization of his message. Whilst this supposes the priority or simultaneity of other Ezekielian writings, it remains reasonable to attribute 2:3–3:15* to the period before the conquest of Jerusalem and therefore to Ezekiel, i.e. to the author of the first texts assembled in the book thus named.

6.2.2 The Original First Temple Vision (8–11*)

The first temple vision is dated in 8:1 MT to the fifth day of the sixth month in the sixth year. Unlike in the call vision, the date is here part of the original layer.[15] At the least, it can be supposed that Ezek 8–11* was not written earlier than the date in 8:1. *Terminus post quem* is therefore 28 September 593.[16]

On the other hand, a visionary prediction of the abandonment and destruction of Jerusalem and the desecration of the temple would have been pointless after the historical events of 587.[17] Considering the tense political situation and the risky coalition tactics advanced by Zedekiah in the years prior to the siege, in fact no supernatural gift of divination was needed to foretell the catastrophe.

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15 Refer back to Chap. 3.2.6.

16 Methods of calculation for transferring the dates into our modern system are controversial. This study uses the results of Kutsch, *Chronologische Daten*. On Ezek 8:1, see pp. 59 f.

17 Matthijs J. de Jong, "Biblical Prophecy – A Scribal Enterprise: The Old Testament Prophecy of Unconditional Judgement Considered as a Literary Phenomenon," *VT* 61 (2011) argues precisely the opposite, namely that all prophecies of unconditional judgement are scribal products *ex eventu*, giving the standard ancient Near Eastern reason of divine wrath for a catastrophe that has already happened. In the case of Ezekiel, however, the difference between *ante eventum* and *ex eventu* is somewhat blurred, since in the decade 597–587 the catastrophe was written on the wall for everyone to see (and for some – the first *golah* – it had already happened). Some people of course still hoped to divert the disaster, but no divine inspiration was necessary to reach the conclusion that this was unrealistic and futile.

Bearing in mind that in Jerusalem in those years there was an influential group that promoted resistance to Babylon with resort to temple-theological motifs such as the inviolability and divine protection of Jerusalem,[18] the vision of YHWH's abandoning the sanctuary acquires an even stronger prophetic force. Hence, regardless of whether one trusts, in principle, the dates in Ezekiel or not,[19] the original layer of the first temple vision (8–11*) is in effect plausibly situated in the period of 593–588 and can therefore be attributed to "Ezekiel."

The account of Ezek 8–11* is presupposed by the second temple vision 40:1–43:10*[20] and, of course, by its own expansions and redactions.

6.2.3 The Two Discussion Words in Ezek 11

Chapter 3.2.1 has determined that 11:1–21 consists of two originally independent disputation words that were editorially combined and inserted into the temple vision at a later time (see chart). In addition, the same section suggested an early date for both the original words. This can now be further detailed.

6.2.3.1 The Date of the Original Cauldron Word (11:3–4, 5c–12)

The false sense of security reflected in the saying of the inhabitants of Jerusalem (11:3) fits best in the time before the siege of Jerusalem (588):[21] after the first deportation in 597, the remaining residents feel obviously safe in the city. The oracle predicts an upcoming punishment for them through the "sword" (11:8ab, 10a). In this announcement of severe, violent judgement and in the shattering of an unrealistic reliance on the status of Jerusalem as the city of YHWH, the original

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18 On this historical background, see e.g. Rainer Albertz, *Religionsgeschichte Israels in alttestamentlicher Zeit: Von den Anfängen bis zum Ende der Königszeit*, Second ed., vol. 1 GAT. ATD Ergänzungsreihe 8/1 (Göttingen: Vandenhoek & Ruprecht, 1996), 366–372; Albertz, "Zerstörung," 26 f.

19 There is a tendency in some of the literature to accept the dates in Ezekiel as generally trustworthy; so, for instance, Zimmerli, *Ezechiel*, 12*–15*; Clements, *Ezekiel*, 1. Differently Lang, *Ezechiel*, 55; Krüger, *Geschichtskonzepte*, 216 note 70.

Dated or not, for none of the vision accounts is it possible – neither is it relevant for the present study – to answer the question whether there has been any "real event" on a particular day or whether the vision is pure literary fiction. Whatever triggered the author to write it, the product is in any event consciously formed *literature*.

20 Refer to Section 6.2.5.

21 Zimmerli, *Ezechiel*, 241 f. dates the oldest part of 11:1–13 (for him: 11:1–8, 13) also before 589.

cauldron word (11:3–4, 5c–12) is indeed comparable to the original first temple vision (8–11*). It would seem, therefore, that both texts have approximately the same age, and there is no reason to deny that they are also by the same author.

6.2.3.2 The Date of the Word for the Exiles (11:14–20*)

It proved difficult[22] to define the oldest version of 11:14–21. Likewise, there is no consensus about its date: for some scholars, the generally more positive message indicates a date after 587,[23] while others argue that in 11:15 Jerusalem is presupposed intact, in contrast to the otherwise equivalent verse 33:24:[24]

> Son of man, the inhabitants of these waste places in the land of Israel keep saying, "Abraham was only one man, yet he got possession of the land; but we are many; the land is surely given us to possess." (NRSV)

Yet, as Eichrodt explains,[25] precisely the resemblance to 33:24–28 makes a post-587 date more probable. As for the contrast between "Jerusalem" and "waste places," the latter would be inappropriate in Ezek 11, a context, in which the city is still intact. It is even possible that the wording of 11:14–20* was adapted to this context when it was combined with 11:1–13 and inserted into the first temple vision.

Another unresolved question is that of the relationship of 11:17, 19–20 and the parallel promise in 36:24–28. In view of the latter text's text-critically uncertain status and its character of an anthology,[26] it would seem more likely that 11:17, 19–20 is the older version.

The rivalry about land between Jerusalem inhabitants and exiles as expressed in 11:15 is a verisimilar backdrop for most of the exilic and early post-exilic period. It does not constitute an argument against an early exilic setting, as such tensions would undoubtedly have been provoked as early as with Gedaliah's attempted territorial reforms, i.e. between shortly after the defeat in 587 and Gedaliah's

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22 Refer back to 3.2.1.2.
23 So e.g. Cooke, *Ezekiel*, 121, 124; Eichrodt, *Ezekiel*, 143; Hals, *Ezekiel*, 47, 70 f.
24 So e.g. Zimmerli, *Ezechiel*, 252; Wevers, *Ezekiel*, 96; Greenberg, *Ezekiel 1–20*, 204; Dieter Baltzer, "Literarkritische und literarhistorische Anmerkungen zur Heilsprophetie im Ezechiel-Buch," in *Ezekiel and His Book: Textual and Literary Criticism and Their Interrelation*, ed. Johan Lust, BETL 74 (Leuven: Peeters, 1986), 170 f; Ohnesorge, *Jahwe gestaltet*, 63 f; Joyce, *Ezekiel*, 110.
25 Eichrodt, *Ezekiel,* 143.
26 On the text-critical issues with 36:23c–38, see especially Lust, "Ezekiel 36–40," 517–533. The problem has been addressed briefly in Chap. 4.1.

murder in 582.[27] Whether one decides for a pre-587 origin of (the oldest components of) 11:14–21 or generally for a date after 587 – in both cases, the date as well as the topic and the style allow ascribing this disputation word, at least in its earliest parts, to Ezekiel.[28]

6.2.3.3 Date and Method of the Insertion of 11:1–21

We have argued that the core parts of both disputation words are old. Given that their combination and framing as a vision (through 11:1–2, 5ab, 13), and their insertion into the first temple vision considerably altered the structure, genre, and meaning of 11:3–12*, 14–20*, it would seem that this process occurred at a significantly later time and was not performed by the author. As noted in the redaction history of Ezek 8–11,[29] especially the *Wiederaufnahme* of 10:19 in 11:22 is a sign that 11:1–21 was inserted after the cherubim redaction or, more exactly, after the wheel redaction. Furthermore, the fact that the connection from 10:19d to 11:1b is interrupted by the identity statements in 10:20–22 recommends the supposition that 11:1–22 was added before these.

The incorporating of 11:1–21 into the first temple vision demonstrates a considerable editorial resolve to create a coherent book. The redactor chose two unrelated oracles whose only link to Ezek 8–11* were the vaguely common topics *Jerusalem* and *judgement*, and arranged them roughly imitating the structure of the first temple vision. The redactional tactic applied was that of compiling crucial connection parts (11:1–2, 5ab, 13) out of pre-existing material (8:1d, 3*; 9:8; 10:19).[30] This redactional connection to Ezek 8–10 shows a certain affinity to the "redactional vision accounts,"[31] which would suggest a late, i.e. post-exilic, date for the insertion of 11:1–21. Hence, despite containing authentic Ezekielian material, the

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27 Contra Hossfeld, "Tempelvision Ez 8–11," 155 who, denying the possibility of Ezekielian authorship, dates the unit in the late exilic period because he assumes this rivalry would emerge only then. See also Ohnesorge, *Jahwe gestaltet*, 21 note 73 in criticism of Hossfeld. On the historical background of Gedaliah's reform and his death, see Mitchell, "Babylonian Exile and Restoration," 410–415; Albertz, *Religionsgeschichte*, 1 372 f.

28 From his detailed lexematic examination, Ohnesorge, *Jahwe gestaltet*, 15–21 concludes, "daß der Grundbestand Ezek 11,14.15aαb*.16 weder einem außerezechielischen Tradenten- bzw. Gedankenkreis verpflichtet ist, ... noch Nachträgen innerhalb des Ezechielbuches zugeordnet werden muß. Es spricht nichts dafür, ihn Ezechiel abzusprechen" (p. 21). Differently Krüger, *Geschichtskonzepte*, 323 note 191.

29 Refer back to Chap. 3.2.7.

30 Refer back to Chap. 3.5.2.2. In addition, 11:13a copies 37:7c.

31 Discussed below, Section 6.6.2.

two subunits 11:1–13, 14–21 reached their present position in the visionary context only in much more recent times; originally they are not associated with a vision.

6.2.4 The Original Vision of the Bones (37:1–14*)

6.2.4.1 Date

It is often discussed whether 37:1–14* originally commenced with a date, which was then lost during the transmission of the text. The unusually abrupt beginning (37:1a) seems to hint at that, yet, unfortunately, none of the versions has preserved such a date. Moreover, there is no explanation as to why it would have been dropped. A solution to the textual problem is therefore unattainable.[32]

However, more can be said from text-inherent indications. In particular, the quoted saying of the House of Israel (37:11) definitely points to the time after the fall of Jerusalem, since its depressed mood contrasts the illusionary optimism of the years prior to 587. On the other hand, although the saving action of YHWH seems to be expected in the near future, it is presented as something entirely beyond "reasonable" hope.[33] This suggests a date well before the Medes and Persians appear on the scene; more probably towards the beginning of the exile when the pain of the defeat is still acute.

In the present sequence of the book (in both MT and P[967]), the preceding date occurs in 33:21, the fifth day of the tenth month of year eleven (January 586); the subsequent date is that of the second temple vision in 40:1, the tenth day of the twenty-fifth year (April 574). It seems plausible that the twelve years in between those two dates roughly reflect the time when 37:1–14* was written.[34]

The question of authorship is connected to the general question of whether it is deemed possible that one author can shift from the announcement of total destruction to the announcement of total renewal. In other words: did the prophetic activity of Ezekiel extend beyond 587, or are all salvation oracles a priori pseudepigraphic?[35] Assuming that the general outlook and perspective of the

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32 See 4.2.2.1, as well as most commentaries and relevant studies, e.g. Eichrodt, *Ezekiel*, 506 f; Zimmerli, *Ezechiel*, 886, 891; Hossfeld, *Untersuchungen*, 344 f; Ohnesorge, *Jahwe gestaltet*, 283.
33 Refer back to Chaps 4.3. and 4.5.
34 Similarly Zimmerli, *Ezechiel*, 891 (for all of 37:1–14); Hossfeld, *Untersuchungen*, 397 f; Ohnesorge, *Jahwe gestaltet*, 305 (for 37:1–11b*). Varying later dates are proposed e.g. by Pohlmann and Rudnig, *Hesekiel 20–48*, 491–499; Klein, *Schriftauslegung*, 384–406; Schnocks, *Rettung und Neuschöpfung*, 232–237.
35 This was assumed in particular by Siegfried Herrmann, *Die prophetischen Heilserwartungen im Alten Testament: Ursprung und Gestaltwandel*, BWANT 85 (Stuttgart: W. Kohlhammer, 1965).

addressees changed dramatically after 587, the present study accepts this shift in Ezekiel's message in principle as authentic.[36] Since 37:1–14* is, moreover, sufficiently congruent in style, tone and content to other Ezekielian texts, there is no reason to suppose a different author for the original version of the vision of the dry bones.[37]

6.2.4.2 Non-Redactional Connections between 37:1–14* and 2:3–3:15*

"Being a vision of the coming of the רוּחַ יהוה, it is not surprising that this vision stands outside the three מַרְאוֹת אֱלֹהִים (1:1; 8:3 and 40:2) that deal with the coming and going of the כְּבוֹד יהוה."[38] Thus may be the first impression when reading all four vision accounts in Ezekiel, especially on a synchronic level. The vision of the dry bones seems oddly remote from the other visions, except perhaps for the introduction.[39]

On the grounds of the here proposed redaction-critical results, the situation on the level of the original accounts presents itself quite differently. While it is true that 37:1–14* differs from 8–11* and 40–43* in more than one regard, the vision of the dry bones has noteworthy connections to the call vision in 2:3–3:11*, 14c, 15*. This correspondence becomes only evident as a result of the redaction-critical analysis because it regards the original call vision alone, not the expanded text with the vision of the Glory of YHWH (1:1–2:2*; 3:12, 14).

The commonalties between 2:3–3:15* and 37:1–14* do not meet the eye at the first glance. Obviously, the subject matter of the visions is very dissimilar: a hand holding a scroll versus a valley full of bones. Each has its unique structure: chiastic in 2:3–3:15*, parallel in 37:1–14*.[40] Besides, only 37:1–14* includes an interpretative disputation word (37:11–14*) and, as observed in the analysis, treats genre-typical features with such liberty that, form-critically, it is hardly recognizable as a vision account.

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36 For more about the shift from judgement to salvation in Ezekiel, see Chap. 7 and especially Raitt, *Theology of Exile*.

37 In agreement with Bertholet's famous statement, "Ihm [Ezekiel] diese Vision abzusprechen … ist eine Entgleisung." Bertholet and Galling, *Hesekiel*, 129.

38 Renz, *Rhetorical Function*, 200. Thus, Schnocks, *Rettung und Neuschöpfung*, 193 f., 233 takes the difference between 37:1–14* and the other three visions as one sign for a late, non-Ezekielian date of the vision of the bones in general.

39 The introductions of 8:1–3*; 37:1; 40:1–2a* all contain the phrase "the hand of YHWH on me" (37:1a; 8:1d; 40:1a$_2$; cf. 1:3b; 3:14d, 22a) and the transport of the prophet by divine force. The introduction of 40:1–2a* is the most similar to 37:1 (see below 6.3.3).

40 Refer back to Chaps 2.3 and 4.3.

Nonetheless, 2:3–3:15* and 37:1–14* are interconnected by a range of correspondences that simultaneously set them apart from the temple visions 8–11*; 40–43*. To begin with the most evident: they are the two shortest of the original vision accounts: about twenty and fourteen verses, respectively. Accordingly, they contain a less complex sight and no location changes within the body of the narrative. Neither 2:3–3:15* nor 37:1–14* are labelled מַרְאוֹת אֱלֹהִים (8:3d; 11:24bc; 40:2a). The term כְּבוֹד יהוה (10:4ac, 18a; 11:23a; 43:4a, 5c) appears in neither of them because YHWH is not the content of these visions; God's presence is not at issue, it is simply presupposed.[41] Hence the prophet does not *see* the presence of God. He only *hears* God's voice. As a result, 2:3–3:15*; 37:1–14* have a much higher percentage of direct speech in comparison with 8–11* and 40–43*. Whilst the two original temple visions use dialogue sparingly, 2:3–3:15* and 37:1–14* consist to over fifty per cent of direct speech.

Yet it is not only the quantity of speech that is similar. Both in the vision of the scroll and in that of the bones the prophet is repeatedly prompted to transmit a divine word to its addressees. The formulaic sequence "and you shall say to them: Thus says YHWH" occurs twice in each account (2:4cd; 3:11de; 37:4c+5a, 12bc) but never in the original temple visions.[42] In this sense, the prophet is more involved, as he is affirmed in his role as messenger (even if the delivery of the message is not narrated), whereas the messenger function takes a back seat in 8–11* and 40–43*.[43] In the call vision, the prophet is sent (2:3; 3:1, 4, 11) to the "House of Rebellion" (2:5c, 6g; 7d, 8c, 3:9d); the words he has to eat, and presumably then to regurgitate to them, are of "laments, and mourning, and woe" (2:10c). In the vision of the bones, Ezekiel is asked to prophecy first to the dry bones (37:4) and then to their real-life equivalent, the House of Israel (37:12); the message is an extraordinary promise of restored life. The antithetical relationship is clear: the prophet first announces death to an audience that is alive, stubborn, and, so to

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41 Also other central themes of Ezek 8–11* and 40–43*, such as the role of the temple and the contrast between defilement and holiness do not play any role. For instance, in 37:1–14* the priestly prophet wanders around among dead bones (37:2) without the least concern about their contaminating impurity.

42 Both redactional visions, 3:22–27 and 44:4–6*, copy the sequence (3:27cd; 44:6ab; also 37:9de). It is widespread in non-visionary contexts: 6:3; 12:19; 13:2–3, 18; 14:4; 16:3; 17:3; 20:3, 5, 27; 21:3, 8, 14, 33; 22:3; 24:3; 25:3; 27:3; 28:12, 22; 29:3; 30:2; 34:2; 35:3; 36:1, 3, 6; 38:3, 14; 39:1.

43 The only other instance of active prophetic involvement within a vision account is 11:1–13 but the visionary context in that case is redactional; see Zimmerli, *Ezechiel*, 889, and Section 6.6.3. In which sense the participation of the prophet is "much as in the Temple vision of chs. 8–11" (Greenberg, *Ezekiel 21–37*, 747), remains unclear to me.

speak, full of their own spirit. His second announcement is the exact opposite: announcing life to a dead, "de-spirited" audience.[44]

The bond between 2:3–3:15* and 37:1–14* is further strengthened by the observation that both vision accounts are related to another prominent genre in the book of Ezekiel: the sign-acts. While in 8–11*; 40–43* a *location*, the temple, is at the heart of the narrative, in 2:3–3:15*; 37:1–14* a *symbolic object* (respectively the scroll and the bones) takes centre stage. These two symbols are materialized figurative speech (like in 5:1–2).[45] However, they exist only in the vision; the sign-acts usually involve real, tangible objects. The point in common is that the prophet has to *do* something with the symbolic object – something which illustrates Israel's present or future situation. By this action Ezekiel displays in his own person the message he has to convey. Since the message is communicated by means of illustration instead of explaining it verbally, this usually appears strange and exaggerated. In this sense, there is a certain similarity between things like eating a book scroll (3:1–3), besieging a brick (4:1–3), digging through a wall at night (12:5), not mourning the death of his wife (24:15–18), and talking to desiccated bones (37:4–6).[46] The only difference is that the eating of the scroll and the resurrection of the bones take place within a vision instead of before a real public audience. This might be due to the nature of the acts – both would be difficult to perform otherwise – or the visionary form serves to underline certain aspects the accounts intend to convey, for example that Ezekiel is literally one with YHWH's word, or that restoration is indeed possible.[47] Moreover, at least in the present book sequence, the call vision stands in close vicinity to a collection of sign acts (4:1–5:4), separated only by two redactional units (3:16–21, 22–27). The vision of the bones is directly followed by a symbolic action (37:15–28), and includes an explanation of the visionary symbol (37:11), some-

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44 In the juxtaposition of announcement of judgement – announcement of restoration, the pair of 2:3–3:15*; 37:1–14* is analogous to the pair of 8–11*; 40–43* (see below, 6.2.5). It needs to be mentioned that 37:1–14* also alludes to other texts of judgement, in particular 6:5; 24:4–5, 10, as observed e.g. by Klein, "Prophecy Continued," 574 f.
45 This commonality of 3:1–3 (Jer 15:16); 5:1–2 (Isa 7:20); 37:1–10/11 has been noticed e.g. by Zimmerli, *Ezechiel*, 890; Ohnesorge, *Jahwe gestaltet*, 314.
46 Zimmerli, *Ezekiel*, 1, 28 calls the sight in 37:1–14 "a magnificent pictorial sign-action." German original: Zimmerli, *Ezechiel*, 42*. The sign-act character of both the eating of the scroll and the resurrection of the bones is recognized also by Odell, *Ezekiel*, 46, 450 f.
47 Some scholars (e.g. Zimmerli, *Ezechiel*, 896) interpret it as an indication that the sign is directed primarily at the prophet alone, for his private edification. The fact that the vision accounts, as *narratives*, are intrinsically directed at an audience, speaks against this view.

thing that does not occur elsewhere in the vision accounts but frequently in the sign-acts.[48]

In sum, there is an evident, yet subtle, interconnection between the original accounts in 2:3–3:15* and 37:1–14*.[49] Both may be defined as visionary sign-acts; at the same time there is a strong emphasis on prophetic speech and the transmission of YHWH's word. The relation between the respective audiences and messages is marked by contrast (self-assured > mourning / dejected > life).

6.2.5 The Original Account of the Second Temple Vision (40:1–43:10*)

6.2.5.1 Date

Like 1:1, 2 and 8:1, also 40:1a$_1$b attributes an exact date to the vision. According to 40:1, the second temple vision took place "in the twenty-fifth year of our exile, at the beginning of the year,[50] on the tenth of the month, in the fourteenth year after the city was slain" – i.e. almost twenty years after the visionary anticipation of the disaster (Ezek 8–11). As in 1:1–2, the date is double,[51] yet in 40:1 both dates have clear reference points (598/97 and 587/86 respectively) and the equation is not problematic.

The date situates the vision of the new temple in the middle of the exile, long before any sign of hope for an imminent return. It belongs to the original layer; however, since the number twenty-five plays a prominent role in Ezek 40–42, the dating of the vision to the beginning of the "twenty-fifth year of our exile" in 40:1 seems suspicious.[52] Zimmerli[53] explains the importance of the number twenty-five, here and generally in Ezek 40–42, as it denotes half a period towards the fiftieth

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48 For example in 4:16–17; 5:5; 12:10–16; 24:20–24; noticed also by Schöpflin, "Destructive and Creative," 117.

49 Zimmerli, *Ezechiel*, 889 f., who treats 37:1–14 as a literary unity, finds yet another parallel as both the eating of the scroll (2:8–3:3) and the resurrection of the bones (37:7–10) happen in two phases. But this analogy, which is not very strong, does not exist on the basis of the redaction criticism proposed in this study.

50 Kutsch, *Chronologische Daten*, 33–36 demonstrates convincingly that בְּרֹאשׁ הַשָּׁנָה indeed means the first month of the year (Nisan). He translates the date as 10 April 574.

51 This is noticed also by Tuell, *Law of the Temple*, 19 note 2, though he concludes, "not much can be made of this parallel." Indeed, as we have seen, in 1:1, 2 the double date is due to redaction, for which there is no sign in 40:1.

52 Greenberg, "Program of Restoration," 190 states that both numbers, twenty-five as "half a jubilee" and fourteen as two times seven, "beg to be interpreted symbolically." In 1:1–2; 8:1, the numbers offer no such allusions.

53 Zimmerli, "Planungen," 237 f; *Ezechiel*, 993. See however Vogt's criticism that, mathemati-

year of liberation, or "year of jubilee" (Lev 25). If this is the case, the vision alludes to a future deliverance and return, but at the same time it would imply that the exile still was to continue for another twenty-five years.[54] Whether the numbers in 40:1 are symbolic or not – the "twenty-fifth year of our exile" (i.e. the year 574) is in any case the earliest possible date for the original account of the second temple vision, since it would make little sense to date an account to the future.

The differences between the described temple structure and the historical second temple that was built in 520–515 strongly suggest that the narrative was written prior to the actual construction.[55]

The remote perspective on Jerusalem (the narrator has to be translocated there by divine intervention, and the name of "the city" is never used) suggests that the author is positioned at some distance. An exilic setting[56] is also advocated by the fact that the architecture that is described corresponds more to pre-exilic standards.[57] Finally, while the promise of the divine presence "in the midst of the children of Israel forever" (43:7) and the restoration of the relationship between YHWH and Israel implies the exiles' return to the land, this aspect is not particularly emphasized. If 40:1–43:10* was written when the end of the Babylonian empire was already predictable, one would expect more detailed, and perhaps also more realistic, statements on this aspect.[58] The original account is therefore best dated during the exile, presumably not too long after 574.

6.2.5.2 Non-Redactional Connections between 8–11* and 40:1–43:10*

The correlation between the accounts of the two temple visions is well-known and has already been mentioned occasionally in the previous chapters. To be sure, the two accounts have noticeable differences, for instance in their length and struc-

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cally, the beginning of the twenty-fifth year would be only the centre of a 48-year period "und hat deshalb keine Beziehung zum Jobeljahr." Vogt, *Untersuchungen*, 140 f.

54 In reality, this estimate would have been about a decade too short as the exile lasted until 539 while the supposed year of jubilee would have been the year 549/48. If Zimmerli is right in assuming an allusion to the year of jubilee, this would strongly suggest that Ezek 40:1–43:10* was written way before 549/48.

55 For example Terence Collins, *The Mantle of Elijah: The Redaction Criticism of the Prophetical Books*, The Biblical Seminar 20 (Sheffield: JSOT Press, 1993), 96; Joyce, "Ezekiel 40–42," 32 f.

56 Mein, *Ethics of Exile*, 142–146 points out that the general concern of Ezek 40–48 (in all of its layers) with ritual and purity also suits the exilic situation as this is typical for a minority in need of defining their boundaries.

57 Konkel, *Architektonik*, 257, 262, 269.

58 Cyrus of Persia conquered great parts of Asia Minor in 546, and took over Babylon in 539.

ture. Their general terminology seems unrelated; in 8–11* a vision-typical vocabulary prevails (verbs ראה and אמר), together with terms denoting the offences,[59] whereas in 40–43* architectural expressions (for example שַׁעַר, אַמָּה‎, אֵילָם) dominate over the visionary terminology.[60] Moreover, Ezek 8–11* are a rather dynamic narration of sin and punishment while especially Ezek 40–42* are very static and quiet as they describe a construction. Both vision accounts employ direct speech in order to emphasize key passages. In 9:8 it is the prophet's cry that marks the high point, while the supernatural "men" remain silent. Quite the opposite, in 40:1–42:20* the guide speaks at important points (40:4; 41:4) whereas the prophet does not utter a word.

Nonetheless, parallels between Ezek 8–11* and 40:1–43:10* are significant: above all, the two visions are centred on the topic of the temple and on the crisis of God's presence in it. Structurally, both Ezek 8* and Ezek 40–42* consist of a sequence of short visionary scenes, in which the prophet is led around the temple area, from its periphery toward its centre. Even with some differences, these scenes are composed in a similar way; for instance, they all begin with a guidance note (*Führungsvisionen*).[61]

In terms of content, 43:2–5*, where the Glory of YHWH returns by the east gate, corresponds to 10:18–11:23* where the prophet had seen it leave years before along the same way.[62] While the first temple vision culminated in the departure of the Glory; the second temple vision culminates in his return to stay forever. The original first temple vision takes up phrases and catchwords from the surrounding chapters on the theme of judgement; likewise, 40:1–43:10* presents itself as the fulfilment of the restoration promises in 37:21–28.[63]

Further similarities are found mainly in the introduction and towards the end of the accounts. The introduction in 40:1–4* shares some characteristic elements with 8:1–3*; 11:23–25 and 37:1a, which are, in Ezekiel, exclusive to the vision accounts.[64] One typical component is the phrase הָיְתָה עָלַי יַד־יהוה (40:1a₂; cf. 8:1d).[65] As in the first temple vision, the prophet is brought to "the city" by divine

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59 Except for common prepositions and conjunctions, the most frequent lexeme in Ezek 8–11* is אמר with 18 occurrences, followed by יהוה (16 times); ראה occurs 13 times. The preferred general term for the offences is תּוֹעֵבָה (nine occurrences).
60 Except for common prepositions and conjunctions, the three most frequent lexemes in Ezek 40:1–43:10* are אַמָּה (46 occurrences), שַׁעַר (38 occurrences), and אֵילָם (35 occurrences).
61 Refer back to Chaps 3.3 and 5.4. Rudnig, *Heilig und Profan*, 57 f.
62 See Allen, *Ezekiel 20–48*, 213.
63 Refer back to Chaps 3.2.6 and 5.4.4.2.
64 The similarity extends to 1:1–3*; 3:12–15*.
65 37:1a; also 1:3b; 3:14d, 22a. The phrasing הָיְתָה עָלַי יַד־יהוה is exactly the same only in 37:1a; 40:1a₂.

power: ‏...וַיָּבֵא אֹתִי שָׁמָּה‎ (40:1c; cf. 8:3cd; 11:24ab).[66] Significantly, both temple visions are defined as "divine visions" (‏מַרְאוֹת אֱלֹהִים‎ 40:2a; 8:3d; 11:24bc; cf. 1:1d), while neither 2:3–3:15★ nor 37:1–14★ bear this title.

Moreover, only 8–11★; 40:1–43:10★ have auxiliary characters in the form of nameless men. Despite the difference of their tasks, the man looking like bronze is introduced in 40:3 in a way that recalls the first appearance of the six men in 9:2. Both verses begin with ‏וְהִנֵּה‎; in both the key terms ‏נְחֹשֶׁת‎ (bronze: 9:2g; 40:3c), ‏בְּיָדוֹ‎ (in his hand: 9:2c; 40:3d), ‏שַׁעַר‎ (gate: 9:2a; 40:3e), and ‏עמד‎ (to stand: 9:2g; 40:3e) recur.[67]

In both 8–11★ and 40:1–43:10★, there is a strong emphasis on the prophet's task of observation (‏ראה‎ 8:6bg, 9c, 12b, 13c, 15bd, 17b; 40:4b–f) in order to be able to function as a witness (11:25; 40:4g$_1$–g$_2$; 43:10a). He is passive and not asked to perform any action of another kind (different from 2:8–3:3; 37:4–7★).

In contrast to the *inclusio* that frames 1:1–3:15; 8–11, the second temple vision has only an introduction but no conclusion. Instead, the finale in 43:1–10★ contains various elements that recall 8–11★. The phrase ‏וַתִּשָּׂאֵנִי רוּחַ‎ (43:5a; cf. 8:3c; 11:24a)[68] is in the first temple vision a feature of the abovementioned frame, whereas for example the remark that the Glory was "filling the temple" (‏מָלֵא‎ ‏כְבוֹד־יְהוָה הַבָּיִת‎ 43:5c; cf. 10:4bc), the mentioning of Israel's ‏תּוֹעֵבוֹת‎ (43:8c; 8:6g, 9c, 13c, 15d, 17c; 9:4c), the direction "east" in connection with the Glory of YHWH (42:2; cf. 11:23), and the verb ‏רחק‎ (43:9a; 8:6e)[69] evoke Ezek 8–11★ in general.

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66 37:1bc; also 3:12a, 14ab and 11:1ab. However, there is no reference in 40:1–3★ to the situation of the prophet immediately prior to the vision (as in 8:1). Different from Ezek 8–11, and as in 37:1, the agent of the prophet's transportation in 40:1 is not the spirit (‏רוּחַ‎) but YHWH (masculine verb forms); although in 37:1 the movement happens ‏בְרוּחַ יְהוָה‎. However, what seems the most salient correlation between 40:1–3★ and 37:1, the use of the verb ‏נוח‎ *hiph.* in the identical form ‏וַיְנִיחֵנִי‎ (37:1c; 40:2b), is the work of a redactor and not original to the second temple vision.

67 Some of these terms are used quite differently in the two verses (e.g. in 9:2 the six men stand next to the bronze altar; in 40:3 the guide looks like bronze); they would not be considered references on their own. However, the amount of shared words in 9:2 and 40:3 is conspicuous as such. On the intermediary figures, see Chap. 9.1.

68 Similar also 3:12a, 14a; 11:1a.

69 Additionally, Joyce, "Temple and Worship," 155 sees a parallel, with regard to cult statues, between 8:3–6 and 43:7–9.

6.2.5.3 The Second Temple Vision as a Counterpart to the First

Hence Ezek 40:1–43:10* features several clear references to Ezek 8–11*: its similar beginning, its structure in visionary scenes, the topic of the temple, and especially the return of the Glory of YHWH. In addition, the assumed dates of the two temple visions (before 587 / at least 574) make it almost certain that the second temple vision was written with knowledge of the first and presupposes it, being a somewhat more encouraging response to the hopeless situation portrayed in Ezek 8–11*.

The sequence, in the second temple vision, of: empty, but sacred, temple (40:5–42:20*) – entrance of the Glory (43:2–5) – no more idolatry (43:7, 9–10) inverts the order, in 8–11*, of: Israel's idolatry (8:5–18) – defiled temple (9:1–7*) – exit of the Glory (10:4–11:23*). In both visions, the sequence implies a causal or conditional relationship. Because of Israel's sins the temple was defiled and YHWH no longer present in it. Analogously, because there is a new and sacred temple, YHWH's presence returns, and there will be no more idolatry. While the first tragic chain of events is triggered by human deeds, the second redeeming process begins with the static existence of a building. This building however represents in its symmetric and concentric structure the restored order of the relationship between heavenly and earthly realms, in opposition to the disorder portrayed in Ezek 8. Hence already in its oldest stage, the second temple vision (40:1–43:10*) has the character of a positive counterpart to the first temple vision (8–11*). In this view, the original version of Ezek 40–43* does not imply an eschatological meaning but expects its realization in a not too distant future.[70]

The time lag from Ezek 8–11* to 40:1–43:10* of more than a decade, along with the altered historical circumstances (i.e. before and after the actual destruction of the temple), are a sufficient explanation for the disparities between the two accounts. There is no need to suspect a different author, or to separate the original stratum of Ezek 40–43* in principle from Ezek 1–39.[71]

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70 Konkel, "Zweite Tempelvision," 170–175 argues that the interpretation of Ezek 40–48 as eschatological was enforced only through the insertion of the Gog chapters (Ezek 38–39) in post-exilic times. He sees the reason for this in the discrepancy between the temple prophecy and the post-exilic reality.

71 Especially earlier scholars hesitated to attribute any part of Chaps 40–48 to Ezekiel; e.g. Hölscher, *Hesekiel, der Dichter*, 190; Herntrich, *Ezechielprobleme*, 119–121.

6.2.6 Summary

This section has shown that all six text units in question (2:3–3:15*; 8–11*; 11:3–12*; 11:14–20*; 37:1–14*; 40:1–43:10*) can plausibly be attributed to the sixth-century prophetic author "Ezekiel"; i.e. they are part of the oldest collection of the writings that are compiled in the book bearing this name. The two disputation words in Ezek 11 are, at this stage, not associated to any vision at all. The four original vision accounts are arranged in a precise pattern of two interlinked pairs: the two "divine visions" 8–11*; 40:1–43:10*[72] and the two "symbol-oracle" visions 2:3–3:15*; 37:1–14*.[73] On the other hand, in terms of their message of either judgement or restoration, 2:3–3:15* corresponds to 8–11*, and 37:1–14* to 40:1–43:10*. The constellation can be schematically represented as follows:

Table 20: Two-Pairs Arrangement of the Original Vision Accounts

2:3–3:15*	symbol / oracle	judgement
8–11*	temple / Glory of YHWH	judgement
37:1–14*	symbol / oracle	restoration
40:1–43:10*	temple / Glory of YHWH	restoration

At the same time, from the first temple vision onwards, the vision accounts show marked similarities in their beginning. Since the original beginning of the call vision is lost, it is impossible to know whether or not it was also of the same style. Especially the phrase "the hand of YHWH on me" and supernatural transfer to and/or from the place of the vision are common denominators of three of the four original vision accounts (8–11*; 37:1–14*; 40:1–43:10*), thus functioning as additional markers of the visionary genre in Ezekiel.

6.3 The Vision of the Glory of YHWH (1:1–2:2*; 3:12–14*)

We now move from the original basic texts to the redactional layers. In the course of redaction criticism, it became clear that the book of Ezekiel has seen a substantial redactional effort, directed to multiply connections especially between the vision accounts, in order to increase the coherence of the book. Many of these harmonizing efforts draw in some way on the expansion of the call narrative,

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72 Refer to 6.2.5.2.
73 Refer to 6.2.4.2.

the vision of the Glory of YHWH (1:1, 3b–13*, 22–28; 2:1–2; 3:12, 14abd) although it has, in itself, no particular unifying quality. Thus it seems wise to begin with this visionary text since the findings about its date, authorship, and relation to the original writings will influence the results regarding the redactions that depend on it. In particular the question of its date, linked to the mysterious "thirtieth year" (1:1a), causes considerable problems. The proposed solution to this puzzle will shed some new light on the interpretation and intention of the vision of the Glory and on its function within the book in general.

6.3.1 Date

One result of redaction criticism was it to assign the date in 1:1 to the vision of the Glory of YHWH (1:1, 3b–28*; 2:1–2; 3:12–14*).[74] This date has long posed particular difficulties for scholars. The fourteen precise dates in the book of Ezekiel[75] range from the fifth to the thirtieth year. In three instances (1:2; 33:21; 40:1), the first deportation to Babylonia is given as the reference point. The two extremes of the sequence of dates, the thirtieth and the fifth year, are found in 1:1 and 1:2 side by side. Since the time of the Rabbis and the Early Church, much has been written about how to interpret the relationship between these two verses. Commonly, it is the date in 1:1 that is perceived as disturbing the overall chronology. Generations of scholars have suggested every kind of emendation and alternative reference points in order to harmonize the two dates, but none has reached a clear consensus.[76] The Targum Jonathan for example interprets the *thirtieth year* from the finding of the "Book of the Law" under King Josiah in 622, thereby trying to make it coincide with the fifth year of King Jehoiachin.[77] Since Origen, another, very popular, solution is to see in the *thirtieth year* a reference to the prophet's age.[78]

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74 Refer back to Chap. 2.2.2.4.

75 Ezek 1:1; 1:2; 8:1; 20:1; 24:1; 26:1; 29:1, 17; 30:20; 31:1; 32:1, 17; 33:21; 40:1.

76 For surveys of opinions see for example Zimmerli, *Ezechiel*, 42f; York, "Ezekiel I," 83–91; Kutsch, *Chronologische Daten*, 45–50; Block, *Ezekiel 1–24*, 80–82; and, more recently but very synthetic, Joyce, *Ezekiel*, 65f.

77 Quoted in: Brownlee, *Ezekiel 1–19, 3*. A modern scholar in favour of this proposition is e.g. Marco Nobile, "'Nell'anno trentesimo ...' (Ez 1,1)," *Anton* 59 (1984), 33–42.

78 Karl Budde, "Zum Eingang des Buches Ezechiel," *JBL* 50 (1931): 20–41; and Julius A. Bewer, "The Text of Ezek 1:1–3," *AJSL* 50, no. 2 (1934): 96–101. By adopting this thesis, Bewer tries to harmonize not only the dates but virtually every tension within the first three verses. More recently, e.g. Vogt, *Untersuchungen*, 3; James E. Miller, "The Thirtieth Year of Ezekiel 1:1," *RB* 99 (1992): 499–503; Odell, "You Are What You Eat," 238f; Tuell, *Ezekiel*, 9, 18f.

Given these difficulties it may be prudent to consider the text itself. The comparison of 1:1a with the dates in other chapters in Ezekiel reveals no hint that a different reference point is understood, because the wording of 1:1a corresponds exactly to that of the other dates containing a year greater than ten:[79] בְּ + *number* שָׁנָה / בְּ + article + *number of month* / בְּ + *number of day* "of the month" (in the xth year, in the yth [month], on the zth [day] of the month).

The interpretation closest to the text is therefore that the *thirtieth year* relates to the deportation of King Jehoiachin in 598/97; it then denotes the year 569.[80]

In fact, if 1:2 is a gloss to 1:1 – as it has been defined in the redaction-critical analysis of 1:1–3:15 – it is more than likely that the two dates were originally not coinciding but that the glossator tried to adapt the awkward *thirtieth year* to the book's internal chronology. That the redactor of 1:2 obviously wanted the reader to equal the two dates says nothing about the factual truth of this view. The very difficulties this late date in the first verse of the book creates give evidence for its originality, because it is hardly explicable why an editor or scribe would have changed a more "logical" date into this one.[81]

Yet the question remains: why place such a *late* date at the *beginning* of the book? Again, this is only reasonable if the date is authentic. Anthony York and Bernhard Lang affirm, each in their own way, that the two dates in 1:1–2 originally introduced two distinct vision accounts, which were combined much later by redaction.[82] Out of chronological concerns, York proposes that the original place of 1:1 was before Chapter 43; this however obliges him to assume serious transpositions in the composition of the book, which makes his theory very hypothetical and not very convincing. Lang remains closer to the text when he suggests that a redactor merged Ezekiel's last vision (which Lang defines as 1:1, 3b–2:2; 3:12–14) with the account of his call. According to Lang, this redactor simply conserved the date he found in the text. Chronology then played a subordinate role in the aesthetics of the redaction (compare Ezek 29:17 where, too, the date is out of sequence due to redaction).

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79 Ezek 26:1; 29:17; 30:20; 31:1; 32:1, 17; 33:21; 40:1; with Kutsch, *Chronologische Daten,* 49 f.

80 Among the scholars who count the thirty years, like all other dates in the book, from Jehoiachin's exile are Berry, "Title," 54–57; Carl G. Howie, "The Date and Composition of Ezekiel" (PhD diss., Johns Hopkins University, 1950; York, "Ezekiel I," 82–98; Lang, "Erste und letzte Vision," 225–230; Fuhs, *Ezechiel*, 11, 21; Kutsch, *Chronologische Daten*. The rejection by Konkel, "Prophet ohne Eigenschaften," 223 note 27 seems over-hasty.

81 Contra e.g. Zimmerli, *Ezechiel*, 42 f; Kutsch, *Chronologische Daten*, 51 f.; Schöpflin, *Theologie als Biographie*, 59–62.

82 York, "Ezekiel I," 82–98 (adopted by Fuhs, *Ezechiel*, 21); and Lang, "Erste und letzte Vision," 225–230.

Hence, once concerns for chronological order are set aside, the *thirtieth year* indicates the date of the vision of the Glory (1:1–2:2*; 3:12–14*) to the same extent as 8:1 and 40:1 do of the two temple visions; i.e. the vision of the Glory of YHWH was written in, or later than, 569. In the light of the result of redaction criticism that 1:1–2:2*; 3:12–14* is a secondary expansion to the actual call narrative, this seems at least possible. The custom of dating major passages of text is explicable as a reminiscence to Ezekiel's own style. The year 569, only five years later than the date given for the original second temple vision in 40:1, places the vision of the Glory of YHWH into a mid-exilic setting. This is supported by its use, more extensively than anywhere else in the book, of Mesopotamian imagery.

6.3.2 Authorship

Whether the vision of Glory was written by the late Ezekiel himself or by his "school" is, as usual, hard to tell. While in terms of chronology it could be authored by Ezekiel, a number of inconsistencies rather suggest a different author, though very close to the prophet. These discrepancies involve aspects of style and content.

The style is more apocalyptic than in all other visions: in Ezek 8–11*; 37:1–14*; 40–43*, God shows Ezekiel something he wants him to witness and to proclaim to Israel. Though the prophet does see, in both original temple visions, the Glory of YHWH, he does not describe it other than by standard theophanic images like "cloud" and "brightness" (10:4; 43:2, 5). By contrast, the focus of 1:4–2:2* is on the appearance of the divine *as such*; the description of the sight is not directly at the service of Ezekiel's call to prophecy, neither is it an integral part of the message conveyed. Instead, it betrays a greater interest in marginal details, such as what the Glory looks like and how it moves.

Regarding the content, there is a certain ambiguity between the visionary return of YHWH to his new sanctuary (43:1–10*) and his appearance in exile. While in 8:1–3*; 40:1–4* the prophet is transported from his remote domicile to the city where YHWH resides, in Ezek 1 the exact opposite occurs.[83] By itself, this does not need to be a tension because gods were generally imagined present both in the sanctuary and in heaven, and an appearance of the deity far from the temple is not impossible. However, in the light of the emphasized proclamation of the new sanctuary as "the place of my throne … where I will dwell" (43:7bc), the pompous manifestation of that very throne near some Babylonian river is odd, and it is most easily explained if a different author is assumed.

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83 Mettinger, *Dethronement of Sabaoth*, 99.

6.3.3 The Creation of a New Cycle of Visions

It is conventional in Ezekiel scholarship to note that a certain terminology links especially the introductions of the great visionary compositions Ezek 1:1–3:15; 8–11; 40–48; and, to a certain degree, 37:1–14.[84] In the course of redaction, these lexematic and phrasal links increase markedly. The vision of the Glory of YHWH plays a key part in this process. It can be supposed that at the time when the vision of the Glory was added, a compilation of Ezekiel's writings already existed, including, besides the call narrative, the original versions of the first and second temple vision (8–11*; 40:1–43:10*) and of the vision of the bones (37:1–14*). We have also seen that in Ezek 8–11* the transport to and from Jerusalem and references to the exilic audience of the prophet originally form a narrative frame around the vision account;[85] the second temple vision, as well as 37:1–14, has a comparable introduction but no such ending. For reasons we will concentrate upon shortly, the redactor who composed 1:1–2:2*; 3:12–14* felt the necessity to associate it closely with the existing Ezekielian vision accounts, by imitating their introductions and their vocabulary.

As a result, besides the regular genre-typical features of visionary part and speech part,[86] in all greater vision accounts in Ezekiel, the reference to "YHWH's hand upon me" can be found (הָיָה עָלַי יַד־יהוה: 1:3; 3:14; 3:22; 8:1; 37:1; 40:1),[87] as well as a change of location by "spirit/wind" (נשׂא + רוּחַ: 3:12, 14; 8:3; 11:1, 24; 43:5; only 37:1 has וַיּוֹצִאֵנִי בְרוּחַ יְהוָה).

In addition, the vision of the Glory of YHWH has a number of phrases in common with the two temple visions. Significantly, only these three vision accounts are titled "divine visions" (מַרְאוֹת אֱלֹהִים: 1:1d; 8:3d; 11:24bc; 40:2a). In all three, the concept of the כְּבוֹד־יְהוָה is paramount.[88]

However, it seems that in 1:28c; 3:12c this term is inspired by Ezek 10–11*; 43*, in the sense that the vision of the Glory uses the expression *because* it occurs

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84 Refer to Section 6.2.5.2. Zimmerli, *Ezechiel*, 40*–42* speaks of a "ganz stereotypen Vokabular" (p. 40*). See also van Dyke Parunak, "Structural Studies," 115–121. He finds a pattern in the relationship between the three largest vision accounts on the level of the finalized book (see figure on p. 118).

85 Refer to Section 3.2.6.

86 Refer to Chap. 1.3.

87 In 8:1, the verb is נפל instead of היה. The phrase recurs also in Ezek 33:22. As van Dyke Parunak, "Literary Architecture," 61 observes, this expression is connected to a date only in 1:3; 8:1; 40:1. See also Schöpflin, *Theologie als Biographie*, 68–70.

88 כְּבוֹד־יְהוָה: 1:28; 3:12, [23]; 10:4, 18; 11:23; 43:4, 5; [44:4]; כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל: 8:4; 9:3; 10:19; 11:22; 43:2. On the different denotations, see Mettinger, *Dethronement of Sabaoth*, 107.

in the temple visions. There are two indications for this. Firstly, the meaning diverges: in 1:28c (and 3:12c) כְּבוֹד־יְהוָה seems to refer to the entire glorious sight, including throne, dome and creatures. In the earliest stratum of Ezek 10 and in 43:2, 4–10, the Glory is not further described but simply denotes the visible, luminous phenomenon of the presence of YHWH in his sanctuary, so that Ezekiel can watch him leave and arrive, respectively. Secondly, whereas the vision at the riverside would be perfectly intelligible as a theophany even without the colophon 1:28c, in Ezek 10–11*; 43* the term כְּבוֹד־יְהוָה is an essential part of the narratives even at their earliest stage.[89]

The vision of the Glory further refers to 43:1–10* alone by reiterating the comparison כְּקוֹל מַיִם רַבִּים (like the sound of mighty waters: 1:24a; 43:2b; cf. the later verse 10:5) and the unusual combination of וָאֶשְׁמַע (I heard) with a *hithpa'el* participle of דבר (speaking: 2:2d; 43:6a; cf. 1:28f [*pi.*]).

On the other hand, in both 1:1–2:2* and 8–11*, the number *four* plays a vital part (1:5, 6, 8, 10, 12, 15, 16, 17, 18; four abominations in Ezek 8, four times the question "Have you seen ...?"),[90] whereas in 40–43* the numbers 25 and 100 are more prominent. The specific bond between 1:1–2:2* and 8–11* through the recurrence of composite creatures is owing to the cherubim redaction and will be discussed later.

There is one link to the vision of the dry bones, namely the causal combination of the רוּחַ coming (בוֹא 2:2a; 37:10c; cf. 3:24a) with the phrase עמד עַל־רַגְלַי (2:1b, 2c; 37:10e; cf. 3:24b): a getting up in the sense of "regaining of wakeful vitality."[91]

It would seem that the author-redactor of 1:1–2:2*; 3:12–14* had two main reasons for creating these connections: a) to insert the vision of the Glory neatly into the wider context, and b) to reorganize the cycle of visions that encompasses the entire book, leading from Ezekiel's call as a prophet of doom to his final view of restoration. In placing the title כְּבוֹד־יְהוָה at the climax of Chapter 1, the redactor identifies the apparition at a Babylonian riverside with the very presence of YHWH in the temple; thereby he bestows it with greater dignity. Conversely, in both temple visions the reader is supposed to recall the unlimited freedom and

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89 It is worth mentioning here that the term כְּבוֹד־יְהוָה occurs as often as four times in Ezek 10–11* (10:4ac, 18a; 11:23a) yet only once in 1:28c (+ in 3:12c).

90 The cherubim redaction and the wheel redaction increase this: 10:9b, 10a, 11a, 14[MT], 21ab; cf. the "four winds" in the secondary verse 37:9f.

91 Zimmerli, *Ezekiel*, 2, 262. German original: Zimmerli, *Ezechiel*, 896. The connection is observed also by Ohnesorge, *Jahwe gestaltet*, 303; and Woodhouse, "Spirit," 12f.

overwhelming power implied in the concept of the Glory of YHWH.[92] Instead of two pairs of vision accounts, as before, now there are three interconnected vision accounts plus 37:1–14*, which stands somewhat apart.[93]

6.3.4 The Vision of the Glory as "Overture"

6.3.4.1 A Legitimation Crisis

In the first temple vision, Ezekiel announced the defilement of the sanctuary and the destruction of Jerusalem and its inhabitants; this actually happened just a short time later. The second temple vision, on the contrary, described a new temple, promising the renewed presence of YHWH in the midst of his people. Ezekiel's contemporaries – if they believed him at all – were likely to expect this vision to come true equally soon. However, the exile did not end as promptly. Years passed without a sign of the fulfilment either of 40:1–43:10*, or 37:1–14*, or any of the oracles of deliverance. This delay presumably led to a reliability crisis for the salvation promises in the Ezekiel tradition, especially seeing as the prophetic figure we call Ezekiel obviously had ceased to communicate. The same reliability crisis extended to YHWH as well.

6.3.4.2 The Response: Confirming the Power of YHWH

If the *thirtieth year* in 1:1 (like the other dates in the book) refers to the first deportation, the vision of the Glory is dated just five years later than the second temple vision[94] and belongs somewhere in that critical period of time.

In this context, adding the awe-inspiring "narrative firework" of 1:1–2:2* at the beginning of the collection of Ezekiel's writings could only have a reaffirming effect on their authority. Obviously the redactor felt that the legitimation provided by the older call narrative (2:3–3:15*) was not sufficient any more. Besides authorizing Ezekiel as a true prophet, the vision of the Glory puts great emphasis on portraying YHWH as the true lord of the cosmos. Validating Ezekiel's words

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92 Tuell, "Temple Vision," 100 sums up the effect of the interconnection, stating "that [the three visions] are meant to be seen together, interpreted in the light of each other. Indeed, they are three separate experiences of one reality: the reality of the presence and glory of God."

93 The isolation of 37:1–14 will increase over time. As noted e.g. by Frank-Lothar Hossfeld, "Das Buch Ezechiel," in *Einleitung in das Alte Testament*, ed. Christian Frevel and Erich Zenger, KSbT 1,1 (Stuttgart: W. Kohlhammer, 2012), 596, it is the only vision account that does not attract any explicit back-references.

94 Refer back to Section 6.3.1.

as God's words is apparently no longer enough; even YHWH himself needs to be reaffirmed in his power and majesty[95] – because only then will his words be trusted!

The author of the vision of the Glory of YHWH understood that adding a new beginning to a text alters its perception and interpretation, as the first paragraphs of a narrative determine to a great extent the reader's perspective on it. Hence if his intention was to insist on the power of YHWH against contemporary doubts, the redactor chose the most effective position for his expansion.

By what means does 1:1–2:2* reaffirm that YHWH is the lord of the cosmos? This is achieved in two ways, which are both linked to the text's imagery. Firstly, through the symbolism of the living beings. The four composite beings beneath the throne are surely the most striking image in the vision of the Glory of YHWH. As we have seen,[96] they have a double function as sky bearers: defending the Holy from the profane and symbols of unrestricted authority over the earth; and throne bearers: symbols of unrestricted mobility. Depicting YHWH in this way was a statement for YHWH's effectiveness, in Babylonia as much as anywhere else.

Secondly, YHWH's rulership is affirmed through a number of hints at YHWH's power in judgement; through storm theophanic images as well as through allusions to judgement texts in other chapters. We shall look at this in more detail.

6.3.4.3 Allusions to Judgement

Besides the symbolism of the living beings, the vision in 1:4–28c has traits of a storm theophany. The structurally important verses 1:4, 13 and the last verses from 1:24 onward contain typical elements, such as cloud, wind, thunder, fire and lightning.[97] These evoke ambiguous associations: on the one hand, the victory over enemies, as for instance in Ps 18, hence a positive, even triumphant connotation. On the other hand, theophany can indicate impending judgement (Isa 6), and therefore have a negative, perilous undertone.[98] In the terminology of Otto, a

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95 Launderville, "Throne-Chariot Vision," 362.

96 Refer back to Section 2.4.2.3.

97 Compare to Ps 18:8–16 // 2 Sam 22:8–16; Ps 77:17–19; 97:2–4; 104:1–4; 148:8; Ex 19. For more lexical links between Ps 18 and Ezek 1, see Block, *Ezekiel 1–24*, 103 f., especially note 95.

98 Allen, "Structure and Intention," 153 f. sees the storm-theophany aspect prevailing in "prophetic use." The examples he lists are however mostly later than Ezek 1 (except perhaps for Am 1:2, which contains no comparable element). Petter, *City Laments*, 106–109 counts storm among YHWH's "agents of destruction." By contrast, Schöpflin, *Theologie als Biographie*, 142 f., argues that fire and cloud allude to God's presence, guiding Israel through the wilderness in the older

theophany conveys the *mysterium tremendum*, provoking a spontaneous reaction of fear and awe. In any case it portrays an active God entering into, and changing, history.

The storm theophanic elements fire, wind, lightning and cloud will also reappear in the context of a powerful manifestation of God in judgement at later points of the book. For example, *fire* (אֵשׁ 1:4c, 13acd, 27b) is mentioned frequently either literally as means of judgement or figurative as "the fire of my wrath."[99] The *storm wind* (רוּחַ סְעָרָה 1:4b) is in 13:11–14 part of the divine punishment of the false prophets.[100] *Lightning* (בָּרָק 1:13) is, in 21:15, 20, 33, an image for the sword that is "polished for slaughter." Even the *cloud* (עָנָן 1:4b, 28b) – enveloped in darkness instead of brightness! – is associated with judgement in the context of the words against Egypt (30:3, 18; 32:7).[101]

In sum, the theophanic elements from Ezek 1 are all associated with aspects of judgement. As much as the theophany of 1:4–28 is intent on making a point of the unlimited power and majesty of YHWH, it also connects this supremacy to judgement. This already contains an implicit answer to the great question the exilic readers would have had in their minds: "Why did YHWH not prevent the catastrophe?" Far from lacking power, YHWH used it to punish his people.

Further lexematic connections confirm this impression. Firstly, the reader will again encounter the term חַיָּה in a different environment: as used for the wild beasts called by YHWH to take part in the judgement.[102] To be sure, those animals are distinguished from the supernatural creatures of 1:5–26 by the exclusive use of the singular חַיָּה, whereas throughout the vision (except thrice in 1:20–22) the plural form חַיּוֹת is employed. According to Zimmerli "darf [this meaning of 'wild beast'] auf jeden Fall für Ezek 1–3 nicht herangezogen werden."[103] However, even

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exodus tradition, while brightness is a solar metaphor that in P[G] is connected to the Glory of YHWH. The use of these terms, in Ezekiel, in contexts of judgement would seem to contradict her.

99 Ezek 15:4–7; 16:41; 19:12, 14; 21:3, 36–37; 22:19–22, 31; 28:18; 30:8, 14, 16; 36:5; 38:19, 22; 39:6. On this metaphor in the book of Ezekiel see also Karin Schöpflin, "The Composition of Metaphorical Oracles within the Book of Ezekiel," *VT* 55 (2005): 101–109.

100 Note also the recurrent phrase "scatter to the wind" (זרה לָרוּחַ 5:2, 10, 12; 12:14). See Woodhouse, "Spirit," 7.

101 This image serves also as a dark background for the oracle of salvation in Ezek 34:12.

102 Wild beasts as means of judgement in 5:17; 14:15, 21; specifically as man-devouring beasts in 29:5; 32:4; 33:27; 39:4, 17–20; reversed into an oracle of deliverance in 34:5, 8, 25, 28.

103 Zimmerli, *Ezechiel,* 52 (in Zimmerli, *Ezekiel*, 1, 120 this is somewhat attenuated: "… in any case cannot be adduced for Ezek 1–3"). On the contrary, Wood, *Of Wings and Wheels*, 134 suggests precisely the translation *beasts* instead of *living beings*.

if the association of heavenly throne bearers with man-devouring beasts is only remote, it is daunting.

Secondly, the expression "from the midst of" (מִתּוֹךְ; 1:4e *bis*, 5a [13a]) in connection to fire reappears in 28:16–18 against Tyre, where interestingly also a cherub plays a part (the living beings are identified with cherubim in Ezek 10).

Lastly, while fire as such is a widely-used element of theophany, *coals of fire* (גַּחֲלֵי־אֵשׁ) are mentioned only in 1:13a and 10:2d.[104] In 1:13, apart from the general term הָאֵשׁ (twice), three different "forms" of fire appear between the living beings: coals (גַּחֲלֵי־אֵשׁ), torches (לַפִּדִים), and lightning (בָּרָק). In 10:2, the burning coals are the fire that the man dressed in linen has to take from between the cherubim to scatter over the city; hence the coals appear in a context of judgement. The common position in 1:13; 10:2 "between" the respective mixed creatures suggests an influence of some kind; contrary to the general tendency in Ezek 1 and 10, in this case 10:2 might have inspired 1:13.[105]

6.3.5 Summary

It appears that the majority of motives that can be followed up from Ezek 1 throughout the rest of the book are of a negative nature, i.e. they refer predominantly to judgement and doom. How does the resulting perilous keynote fit with the presumed function of defending Ezekiel's oracles of *deliverance*? The foremost impression of the vision of the Glory is the presentation of YHWH as the Lord of the cosmos, not limited by any boundary whatsoever. In this absolutely theocentric perspective ultimately lie the only hope and the only reason for the shift towards deliverance in the second half of the book. Whilst the vision of the Glory is on the one hand a strong reminder of the judgement, on the other hand it contains the very basis for restoration and enhances the authority of all subsequent writings. This is true especially when considering that at the time of the insertion of 1:1–2:2* the judgement had already taken place. If Ezekiel had been correct in announcing the judgement – so the proposed consideration – it is to be interpreted as the work of YHWH. As a consequence, the prophet's predictions

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104 The term occurs only six times in the OT: apart from Ezek 1:13; 10:2, in the cultic orders regarding the Day of Atonement Lev 16:12 (where the coals are situated on the altar "before YHWH"), and in a theophanic context in Ps 18:13, 14; 2 Sam 22:13 (in connection with brightness, clouds, and lightning).

105 However, since both in 1:13 and in 10:2 the location "between ..." could be secondary, the direction of the influence is not entirely clear. On the relationship of Ezek 1 and 10 in general, see below.

are also trustworthy with regard to the restoration promises. The date given in 1:1a ("in the thirtieth year") appears therefore quite plausible; in fact, seeing the vision of the Glory as an exilic product of the time shortly after the "authentic Ezekielian" writings has proven illuminative for its interpretation.

From the same perspective, the frame around 1:1–3:15 in imitation of 8–11* and the other allusions to both 8–11* and 40:1–43:10* can be regarded as the endeavour of creating a new cycle of visions that leads more clearly from doom to salvation. In this view, the vision of the Glory can be seen as an *overture* to the whole book of Ezekiel.[106] Just as an opera begins with a piece containing those major musical themes that will be repeated and disclosed throughout the work, the vision of the Glory of YHWH presents the theme of YHWH as autonomous and almighty, the fundamental keynote to the book.

The use of strong imagery ensured that the readers would remember this keynote (and, given their Babylonian location, they would understand it). It obviously made such an impression that many generations of later redactors and scribes felt inspired to amplify and edit the first chapter of Ezekiel, creating the complex textual situation with which we are faced today.

6.4 The Redactions Depending on the Vision of the Glory of YHWH

At this point we can pass on to two closely related questions: the relationship of the living beings (חַיּוֹת) in 1:5–26 with the living cherubim inserted through redaction mainly in 10:1–22, and the addition of wheels in both Ezek 1 and 10.

6.4.1 The Cherubim Redaction 10:1, 3, 5, 18b, 19abce, 21, 22c and 8:2–3b

Firstly, we will consider the correlation of the vision of the Glory of YHWH (mainly focussing on 1:4–13, 22–28) and cherubim redaction (10:1, 3, 5, 18b, 19abce, 21, 22c and 8:2–3b). As has previously been noticed, the descriptions of the respective composite creatures in both vision accounts resemble each other so closely that literary dependence can be assumed. It seems helpful, as a first step, to compare

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[106] Also Odell, "Ezekiel Saw," 163 interprets Ezek 1 as "the initial programmatic statement" of the book, but in the sense of "Yahweh's campaign to bring the rebellious House of Israel once again under his rule." I am not convinced by her explanation of the vision as a glimpse in the heavenly throne room, at a portrait of YHWH's glory (ibid., 174–176).

the two descriptions[107] so as to determine whether or not the cherubim redaction and the vision of the Glory have different authors. The direction of the two chapters' dependence, and thus their relative chronology, will be discussed subsequently.

6.4.1.1 Ezek 1 and 10 Compared: The Question of Authorship

On the whole, the vision reported in Ezek 1, including the living beings, is richer in details; whereas the cherubim in Ezek 10 are incorporated in the account of YHWH leaving his temple, which is why there are references to the temple building and area.[108]

Aside from the description of the living beings, "plusses" in Ezek 1 can be found, for example, in the description of the wings' noise, which is, by comparison, much shorter in 10:5 than in 1:24.[109] The dome (1:22–26) is mentioned in 10:1, yet devoid of its similarity to ice. The humanlike figure, half like fire, half like חַשְׁמַל (1:26–27), appears in 8:2–3 isolated from the throne and the creatures; in 10:1 the throne seems to be empty. In Ezek 10, the Glory is never described as anthropomorphic. Of the light effects in 1:4–28*, the lightning (1:13) and the rainbow-like nimbus around the apparition (1:28) are not mentioned in Ezek 8–11.[110]

Grammatically, the language of Ezek 1 is more problematic, as masculine suffixes and verbal forms frequently (but not constantly) refer to the feminine חַיּוֹת (and feminine suffixes to the masculine wheels), whereas in Ezek 10 all forms are regularly masculine. Also the usage of comparison words such as דְּמוּת and כְּמַרְאֵה is less manifest there.[111]

Finally, the comparison of the description of the composite creatures in 1:5–26* and those in Ezek 10 betrays a precise rationale in the omission of certain features in Chapter 10. The living beings (חַיּוֹת) are first introduced in 1:5 as having

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107 For a (German only) synopsis of the final text of Ezek 1 and 10 and a list of their differences, see Keel, *Jahwe-Visionen*, 126–140. For a typologically sorted list of differences, see Block, *Ezekiel 1–24*, 316 f.

108 These references recur frequently in both original and redactional verses (9:3; 10:2–5, 18–19; 11:23).

109 However, most of the comparisons in 1:24 are lacking in LXX and are likely to be glosses.

110 Could the reason be that the association of the rainbow with Gen 9:8–17 is too positive? Assuming that, by the time of this redaction, P would have become a more immediate association than Marduk's bow in Enuma Elish.

111 For instance, Block, *Ezekiel 1–24,* 316 f. emphasizes this strongly. However, the number of occurrences in Ezek 10 is still considerable: דְּמוּת 1:5ac, 10a, [16b,] 22a, 26a₂c [*bis*], 28c / 10:1b₂, 10a, 21c, 22aₚ; [כְּ]מַרְאֵה 1:13b, 26a₂c, 27b, 28aₚ / 8:2bcd, 4a; 10:1b₂, 9e, 10aₚ, 22b.

"a human likeness"; this is not taken up in the temple vision; nor are the straightness of their legs, their calves' hooves, and their comparison with "polished bronze" (1:7). The four different faces of each creature (1:10) are merely summarily mentioned in 10:22. They are listed only in 10:14, a late gloss[112] that substitutes the bull face with the face of a cherub and distributes the four faces among the four cherubim. In addition, the positions of the creatures' wings are explained repeatedly in 1:8–9, 11, 23 but never in Chapter 10. Strikingly, the omitted aspects are those least easily applicable to cherubim who usually have the body and feet of a lion, and, as quadrupeds, can scarcely hold their wings as described in Ezek 1.[113] Specifically the cherubim statues of the temple were coated with gold, not bronze-coloured. Therefore, the creatures described in Ezek 1 are not identical to those in Ezek 10 – despite the similarities.[114] The very fact that a later redaction found it necessary to insist so adamantly on their exchangeability (10:15, 20, 22) confirms this. For the same reason, the two kinds of composite creatures have preserved different names in the two visions: חַיּוֹת and כְּרֻבִים.[115] It is precisely this inconsistency that makes it very unlikely that the same author wrote the vision of the Glory and the cherubim redaction: it makes no sense that one author would introduce different creatures with the same function and moreover picture them in a way that tries to make them seem identical.[116]

6.4.1.2 The Cherubim Redaction's Dependence on Ezek 1

The above comparison indicates that the cherubim redaction in Ezek 10 was heavily influenced by 1:4–28* and not vice versa. While we need to bear in mind

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112 This is – as pointed out in Chap. 3.1.1 – suggested by the fact that LXX does not represent this verse, while in MT it interrupts its context quite violently.

113 Keel, *Jahwe-Visionen*, 148.

114 Also Wood, *Of Wings and Wheels*, 125 f. arrives at this conclusion. On the opposite, Block, *Ezekiel 1–24*, 319 offers a table enumerating the differences between "traditional" cherubim and Ezek 1 but nevertheless takes their identification in Chap. 10 as literal. Also Odell, *Ezekiel*, 26 concludes that "Ezekiel's living beings bear little resemblance" to cherubim, even though she later accepts the identification (p. 118).

115 Representatives of the synchronic or "holistic" approach (for instance Greenberg, *Ezekiel 1–20*, 54 f, 198; Block, *Ezekiel 1–24*, 90, 319 f; Rochester, *Prophetic Ministry*, 32, 132–134), usually explain the difference in nomenclature by assuming Ezekiel would have been able to identify the creatures seen in 1:5–26 with cherubim only once he saw them again in the context of the temple, in Chap. 10.

116 Contra, e.g., Behrens, *Prophetische Visionsschilderungen*, 232. His hypothesis that 1:4–2:8 and Ezek 10 derive "vom selben Verfasserkreis" overlooks the differences, as do authors with a synchronic-harmonizing approach.

that 10:2, 4, 6–7*, 18–19* are, as part of the original first temple vision account, older than the vision of the Glory,[117] there are several reasons for assuming that the cherubim redaction depends on 1:4–28*.

In the first place, as we have seen, Ezek 1 speaks in an unspecific way of חַיּוֹת, whereas the cherubim redaction in Ezek 10 employs the much more precise term כְּרֻבִים. However, in 10:17c the editor has accidentally left the original term הַחַיָּה from its *Vorlage* 1:20–21, without changing it into כְּרֻבִים, thus accounting for its provenance.

Secondly, the four four-faced beings beneath the platform and the throne are more fitting in the theophanic context of Ezek 1 than in the vision narrative of Ezek 8–11. In the original first temple vision, the cherubim (as temple features) and the Glory of YHWH are appropriate temple imagery. YHWH's throne are the cherubim statues in the most holy place, which he leaves behind; a transportable throne is per se not required. By contrast, in the theophanic context of Ezek 1, the four living beings with their double function as sky bearers and throne bearers are fitting symbols of YHWH's universal and unlimited authority.[118]

Thirdly, from a structural viewpoint, the description in 1:4–28* proceeds in a double movement from bottom to top and from a general impression at a distance to a close-up view.[119] Within the cherubim redaction, nothing analogous to this order can be observed; on the contrary, various elements come into view in an apparently random order,[120] to the point that they would not be intelligible to a reader unfamiliar with Ezek 1. For example, the unexpected mentioning of "*the* dome (הָרָקִיעַ)" and of a sapphire throne "over the heads of *the* cherubim" in 10:1 and the "likeness with the appearance of a man" in 8:2–3 make only sense if one bears 1:22–28 still in mind. It seems safe to affirm that while the aim of 1:4–28 is to portray an extraordinary sight as graphically as possible – employing directional prepositions and comparisons with different materials and familiar objects – the impression given in Ezek 10 is rather one of recalling an already known image,

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117 Refer to Sections 6.2.1.2, 6.3.1. Considering that Ezek 8–11* is older than Ezek 1:1–2:2*, it is very likely that elements from 8–11* influenced the *writing* of 1:1–2:2*, rather than resulting in secondary additions (e.g. the coals of fire, see 6.3.4.3). On the ensuing arguments, see also Houk, "Final Redaction," (although I do not concur with all of his conclusions).

118 Refer to Chaps 2.4.2.3 and 9.2.1. In spite of this, it should still be considered that the general composition of YHWH's Glory on a throne made of composite creatures is already an analogy to the most holy place in the temple – with deliberate similarities and dissimilarities.

119 Refer back to Chap. 2.4.2.2.

120 For example Keel, *Jahwe-Visionen*, 145 qualifies it as "*ziemlich planlos*."

where the mentioning of one single aspect suffices to import its whole awesomeness.[121]

Lastly, some authors see in the smoother reading of Chapter 10, without the grammatical (gender) confusion of Chapter 1, a sign for its later date.[122] This argument is however ambiguous because precisely the association with the (masculine) cherubim could have provoked the attribution of masculine forms to the feminine חַיּוֹת.

In summary, the cherubim redaction in Ezek 8–11 could occur only after the vision of the Glory of YHWH had been written. At the same time, the considerable differences between the humanoid living beings of Ezek 1 and the cherubim of Ezek 10, as well as their forced identification, make it very unlikely that the vision of the Glory and the cherubim redaction derive from the same author. The cherubim redaction is later and by a different hand than the vision of the Glory of YHWH.

6.4.2 The Two Wheel Redactions (1:15–21 and 10:9–12, 16–17)

To both visions (of the living beings in 1:4–28* and of the living cherubim in redacted Chapters 8–11), a later redaction added the, rather bewildering, appearance of wheels (1:15–21; 10:9–12, 16–17).[123]

The two descriptions of the wheels and of the manner in which they move are again very similar. A closer observation demonstrates that the reliance of Ezek 10 on Ezek 1 holds true even for these passages. There are small but noticeable differences in the description of the wheels and in their way of moving that try to make the text more intelligible in 10:9–17.[124] In particular this is noticeable in 10:9, 11 where clarifications regarding the number and position of the wheels and the direction of their moving, respectively, have been inserted. The resulting text is therefore slightly longer than its parallel verses 1:15, 17 but it is more comprehensible. A reverse dependence[125] or even an identical authorship would not be able to explain this data. An exception to this is 10:12 where, in a longer and more elaborated text than in its parallel verse 1:18, the eyes seem to appear

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121 For Wood, *Of Wings and Wheels*, 121 the definite article, particularly in 10:1, is used precisely "in order to point the reader back to Ezekiel 1."

122 So e.g. Zimmerli, *Ezechiel*, 28; Houk, "Final Redaction," 46–47; see also Keel, *Jahwe-Visionen*, 139 f. For a critical view, see Eichrodt, *Ezekiel*, 118.

123 Refer back to Chaps 2.2.3 and 3.2.4.

124 On 10:9–17 as a clarification to 1:15–21, see Halperin, "Exegetical Character," 132–135.

125 As proposed for example by Eichrodt, *Ezekiel*, 118.

all over the wheels *and* the cherubim, which however is of no assistance to the reader's understanding.[126]

On the other hand, redaction criticism has shown that living cherubim and wheels were introduced into Ezek 10 in separate steps.[127] This is only reasonable if at the time of the cherubim redaction the wheels were still absent from Ezek 1. In other words, the wheel redaction in 1:15–21 occurred only after the cherubim redaction because otherwise both features would have been inserted into Chapter 10 together.

6.4.3 Summary

In review of the results, the order of the redactions that connected Ezek 1 and Ezek 10 so closely can be outlined as follows:
1) The original temple vision Ezek 8–11* narrates the exit of the Glory of YHWH from the temple; it mentions temple cherubim.
2) The vision of the Glory of YHWH (1:1, 3–2:2; 3:12–14*) is added in front of the call narrative. It describes four composite living beings beneath the throne of YHWH.
3) A second redactor introduces elements of the description of these living beings into Chapter 10 but maintains the name *cherubim*.
4) A third redactor inserts the wheels in 1:15–21.
5) A fourth redactor further harmonizes the two visions by adding the wheels also in 10:9–17*.

The insertion of numerous allusions and direct quotations from 1:5–26 into the temple vision rendered the departure of the Glory from the temple as magnificent as his appearance by the riverside in exile.[128] Simultaneously, the incorporation of the sky bearers' descriptions accentuated the divine liberty over any spatial restriction, even the temple. Vice versa, the equation "living beings = cherubim" retrospectively applied sacral temple imagery to the vision at the Chebar river

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126 The wheels' eyes in 1:18 are regarded by some as dependent on the cherubim covered with eyes in 10:12; so e.g., with an iconographic rationale, Uehlinger and Müller Trufaut, "Ezekiel 1," 149 f. However, because of the corrupt textual condition of 1:18, any assessment in this case is doubtful. The impression is that of secondary and tertiary elements influencing each other.
127 Refer back to Chap. 3.2.
128 "The glory of God was to be praised even in the midst of his active judgement." Zimmerli, *Ezekiel*, 1, 256. German original: Zimmerli, *Ezechiel*, 241.

and thereby enhanced its authority even further.[129] The addition of the wheels in 1:15–21 increased the focus on divine mobility; the equivalent addition in 10:9–17* contributes to a greater coherence among the two vision accounts.

Unfortunately, it is not possible to precisely date the work of the second to fourth redactor. They necessarily gave their contribution to the text before the explicit identity statements and "redactional vision accounts" endeavoured to provide the book with its present coherence.[130] The second and fourth redactor especially demonstrate (in Ezek 10) a similar interest in harmonization. This would suggest some temporal difference to the original layers and to the vision of the Glory of YHWH; yet any attempt of an exact dating of these redactions is left to guesswork.[131]

6.5 The Vision of the River (47:1–12*)

Interestingly, the second temple vision, Ezek 40–48, has remained largely untouched by the above described redactional activities.[132] The only cherubim appearing within the vision of the new temple are in the description of the interior of the temple, a section widely recognised as a relatively late addition.[133] It mentions two-faced cherubim images carved as decoration on the temple walls and doors (41:17–20, 25). Certainly those adornments no more than faintly resemble the living cherubim of Ezek 10.

Instead, the second temple vision has had its own additions. Among those subunits of Ezek 40–48 analysed in the previous chapter, the most prominent is the expansion of 40:1–43:10* through the vision of the healing river (47:1–12*); linked to that is the permanent closure of the east gate (44:1–2).

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129 Behrens, *Prophetische Visionsschilderungen,* 238.
130 Refer to Section 6.6.
131 Uehlinger and Müller Trufaut, "Ezekiel 1," 151 seem to date them to the late sixth and to the fourth century, respectively.
132 It remains an open question why the living cherubim were inserted into the first temple vision but not into the second. Possibly, the redaction occurred at a time when the second temple vision had already attracted some legal material to it, so its character did not offer itself for such esoteric speculations. Or perhaps the monstrous creatures were not felt appropriate for the vision of re-established order and stability. Nielsen, "Visionary Call as Prologue," 111 f; and Simon, "Geometric Vision," 419. Yet another interpretation of the sobriety in 40–48 is offered (from a synchronic viewpoint) by Middlemas, "Transformation of the Image," 135 f.
133 Refer to Chap. 5.3.2, also Konkel, *Architektonik,* 60.

6.5.1 Date and Authorship

We noticed that 47:1–12 uses images from nature to convey its message of blessing and new creation in fantastic-unrealistic dimensions.[134] Because of this characteristic, 47:1–12 seems to fit well in the time of ending exile and unlimited hopes. Indeed, the vision of the river is commonly dated in the late exilic or early post-exilic period.[135] As the expectations do not hint at any actual experience of return, I would prefer to date it slightly earlier, perhaps in the 540's or around the year 539.

Is it possible that 47:1–12* is from the same author as the original temple vision in 40:1–43:10*? There is a certain tendency among exegetes to defend an Ezekielian authorship for the vision of the river[136] – often in the sense of a later addition by the prophet himself, in order to accommodate the differences between 40:1–43:10* and 47:1–12. It seems safe to say that 47:1–12 stands in the *tradition* of the prophet we call Ezekiel, since the consequences the vision draws from YHWH's presence in the temple not only pose no contrast to 40:1–43:10* but also allude appropriately to Ezek 8–9. The man's question in 47:6b echoes 8:6b, 12b, 15b, 17b and the healing water is "going out from the sanctuary" (יצא 47:12e) just as the six destroyers had gone out (יצא 9:7d) beginning their macabre work "at my sanctuary" (9:6d). Yet if 47:1–12* was indeed written towards the end of the exile, assigning it to "Ezekiel" means stretching the career of this prophet over a period of a minimum of forty years. By contrast, while 1:1–2:2*; 3:12, 14* is almost certainly exilic and possibly older than the vision of the river (in or after 569), an Ezekielian authorship of the vision of Glory has been discarded because of text-internal tensions.[137] Hence it is questionable that 47:1–12* was authored by Ezekiel himself; it seems more probable that it was written by one of his followers, friends, or disciples.

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134 Refer to Chap. 5.5.2.

135 For example, Zimmerli, *Ezechiel,* 1242, 1247 f. sees in 47:1–12 the last enlargement of the temple vision that still occurred during the exile, performed by Ezekiel. He dates it between 571–538. Konkel, *Architektonik,* 239 f. includes 47:1–12 in his "first expansion," which he dates around 539–515.

136 "Die Mehrzahl der Exegeten ist daran interessiert, 47,1–12 für den Propheten zu retten. ... Implizit oder explizit im Hintergrund steht dabei die Bewertung des Textes als 'unkultisch' im Gegensatz zu den Bestimmungen von Ezek 44–46." Konkel, *Architektonik, 192*.

137 See above section 6.3.2.

6.5.2 Relationship with Other Layers

As the visual overview at the beginning of this chapter shows, this redaction remains, although very fitting in the context of the second temple vision, relatively isolated in the network of the vision accounts.

The vision of the river (47:1–12*) expands and, as it were, completes 40:1–43:10*; it presupposes only the original layer and 44:1–2 but has no apparent connection to any other part of Ezek 40–48. Apart from this reliance on the second temple vision, there are the abovementioned allusions to the first temple vision (e.g. 47:6b), along with a recurrence of the number four (four measurements of the river). In addition, the repeated statement that everything "will live" (יִחְיֶה/וָחָי 47:9b₂h) recalls the promise וִחְיִיתֶם in 37:5c, 6e, 14b (and וַיִּחְיוּ 10d), as the gift of life is now extended even to the non-human creation.

Besides these few references, the vision of the river of life does not hold notable points of contact to, and is itself not presupposed by, any other redactional layer. It shares however with the Vision of the Glory of YHWH, especially in 47:9, terminological similarities to the Priestly writings, in particular to the flood account.[138]

6.6 Later Redactions

At a late stage in the redaction history of the vision accounts in Ezekiel, a particular group of insertions is introduced. Though involving only a relatively small quantity of text, these additions contribute decisively to the book's typical coherence, as through them the final vision accounts appear particularly interconnected to the reader. These anaphoric insertions are of two kinds, comprising seven explicit back-references and identity statements and two redactionally compiled short vision accounts.[139]

Both groups of insertions shall now briefly be compared and their function explained. The section finishes with a few words on the redaction in 37:7–10.

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138 Refer to Chap. 5.5.2. References from both Ezek 1 and 47:1–12 meet in particular in Gen 9:16: "When the bow is in the clouds (הַקֶּשֶׁת בֶּעָנָן), I will see it and remember the everlasting covenant between God and every living creature (כָּל־נֶפֶשׁ חַיָּה) of all flesh that is on the earth" (NRSV).
139 In the chart at the beginning of this chapter, the shapes representing these are connected by thicker lines, to express their similarity.

6.6.1 The Explicit Back-References and Identity Statements
(3:23; 8:4; 10:13, 15bc, 20, 22ab; 43:3)

The occurrences of the explicit back-references and identity statements are displayed for comparison in the table below:

Table 21: Back-References and Identity Statements

וְהִנֵּה־שָׁם כְּבוֹד־יְהוָה עֹמֵד כַּכָּבוֹד	3:23c
אֲשֶׁר רָאִיתִי עַל־נְהַר־כְּבָר	d
וְהִנֵּה־שָׁם כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל כַּמַּרְאֶה	8:4a
אֲשֶׁר רָאִיתִי בַּבִּקְעָה:	b
לָאוֹפַנִּים	10:13a$_p$
לָהֶם קוֹרָא הַגַּלְגַּל בְּאָזְנָי:	a
הִיא הַחַיָּה	10:15b
אֲשֶׁר רָאִיתִי בִּנְהַר־כְּבָר	c
הִיא הַחַיָּה	10:20a
אֲשֶׁר רָאִיתִי תַחַת אֱלֹהֵי־יִשְׂרָאֵל בִּנְהַר־כְּבָר	b
וָאֵדַע	c
כִּי כְרוּבִים הֵמָּה:	d
וּדְמוּת פְּנֵיהֶם	10:22a$_p$
הֵמָּה הַפָּנִים	a
אֲשֶׁר רָאִיתִי עַל־נְהַר־כְּבָר (מַרְאֵיהֶם וְאוֹתָם)	b
וּ(כְמַרְאֵה) הַמַּרְאֶה	43:3a$_1$
אֲשֶׁר רָאִיתִי	b
כַּמַּרְאֶה	a$_2$
אֲשֶׁר־רָאִיתִי בְּבֹאִי לְשַׁחֵת אֶת־הָעִיר	c
וּמַרְאוֹת (כַּמַּרְאֶה)	d
אֲשֶׁר רָאִיתִי אֶל־נְהַר־כְּבָר	e

We observed a certain tendency toward harmonization in the redaction of the three largest vision accounts (1:1–3:15; 8–11; 40–48), particularly regarding the vision of the Glory and the first temple vision. It was also a result of redaction criticism[140] that a later redactor added explicit identity statements to the implicit equation of the cherubim with the "living beings" (10:15bc, 20, 22a$_p$–b). These three verses hark back to the vision "by the river Chebar," i.e. to 1:1–3:15, and

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140 Refer to Chap. 3.2.3.5.

focus specifically on the identity of חַיּוֹת and cherubim (in the case of v. 22, of their faces). A different style can be observed, with regard to the wheels, in 10:13 where only the nomenclature is declared synonymous, without any reference to an earlier vision.

More generally, 8:4 refers to the "Glory of the God of Israel" meaning the apparition the prophet "had seen in the plain," i.e. 3:22–27. There, the reader will find no description but another, very similar back-reference (3:23cd) to the vision "at the river Chebar": 1:1–3:15. The same technique recurs again in 43:3, only that there, toward the end of the book, the redactor recalls two instances: the current apparition, he reminds the reader, looks the same as in the vision of the destruction of the city (43:3c, referring to 8–11) and that "by the river Chebar" (43:3e, referring to 1:1–3:15).

Hence there are differences between the single back-references. Nevertheless, they display appreciable similarities and, in particular, produce the same effect: that of linking the respective vision accounts clearly and unmistakably to each other. Remarkably, this redactional network of references includes only 1:1–3:15; 3:22–27; 8–11; 40:1–43:10, i.e. all and only those visions where the Glory of YHWH plays a role. Neither the vision of the valley of bones in 37:1–14 nor the vision of the river in 47:1–12 has attracted this kind of additions, and the vision of the scroll is only included as sort of annex to the vision of the Glory.

It is further interesting which title is given, in each back-reference, to the respective vision: while 1:1–3:15 and 3:22–27 are identified throughout by their location (3:23d; 10:15bc, 20, 22ab; 43:3e: "by the river" / 8:4: "in the plain"), Ezek 8–11 is referred to by its content (43:3c). Despite the context of the *return* of the Glory of YHWH in 43:2–5, it is not the *departure* of the divine presence that is evoked but the destruction of the city. Perhaps the redactor wanted the reader to bear in mind that in devastation, in exile, and in the restoration of order – always the same divine power is at work.

6.6.2 The Redactional Vision Accounts (3:22–27; 44:4–5d, 6)

6.6.2.1 Ezek 3:22–27

In the present sequence of the book, the first instance of an explicit back-reference occurs in 3:23. This verse belongs to the entirely redactional compilation of visionary elements in 3:22–27.[141] Since there is no reason to separate 3:23 redaction-critically from its environment, at least in this instance there is an immedi-

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141 Refer to Chap. 2.7.

ate connection between the redactional techniques of explicitly back-referencing and that of compilation. In other words: the redactor who inserted 3:22–27 used both methods; he crafted a "vision account" out of pre-existing elements, probably to introduce, in a seamless connection to 1:1–3:15, Ezekiel's muteness and his being housebound, which then recurs in the sign-acts collection in Ezek 4–5; and he included in this an explicit reference to his source.

The phrases, which 3:22–27 adopts from 1:1–3:15, have already been listed in Section 2.7. Some of them recur in either or both of the original temple visions; for instance כְּבוֹד יְהוָה (3:23c; 10:4ac, 18a; 11:23a; 43:4a, 5c) and וָאֶפֹּל אֶל־פָּנַי (I fell on my face: 3:23e; 9:8c).[142] Both expressions were probably used first in Ezek 8–11*, then adopted into the vision of the Glory and finally from there into 3:22–27. In addition, the redactor copied from 37:1–14* the location הַבִּקְעָה (the plain: 3:22d, 23b; 37:1c, 2b).[143] There it denotes the valley of bones, without an apparition of the Glory of YHWH. In the same vision we find the oldest succession of וַתָּבוֹא בָ... רוּחַ and עמד עַל־רַגְלַי (37:10ce; 2:2ac; 3:24ab). The redactor probably borrowed, again in this instance, from 1:1–3:15 and thus only indirectly from the vision of the bones.

6.6.2.2 Ezek 44:4–5d, 6

There is one other occasion in Ezekiel where a redactor utilized compilation in order to connect two disparate pieces of texts: in the case of 44:4–5d, 6, it is the collection of laws that needs to be incorporated into the visionary context of Ezek 40–48 at their respective redactional stage.[144] This compiled vision is mainly formed out of elements from 40:4; 43:1–10;[145] but 44:6 also takes up expressions from the vision of the scroll (2:3–3:15*): the adjective מְרִי (rebellious: 44:6a; 2:5c, 6g, 7d, 8c *bis*; 3:9d) and the combination of וְאָמַרְתָּ plus subsequent messenger formula (44:6ab; 2:4cd; 3:11de). It is likely, however, that both instances are mediated by 3:22–27 where the same phrases recur (מְרִי: 3:26d, 27g; ... וְאָמַרְתָּ: 27cd). Additionally, 44:6c repeats the key term of Ezek 8, תּוֹעֵבוֹת, and 44:4cd is an abridged version of 10:4.

Given their shortness, both 3:22–27 and 44:4–5d show a marked interest in the prophet's reaction as they both feature the phrase "and I fell on my face"

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142 The wording וָאֶפֹּל עַל־פָּנַי occurs also in 11:13 (together with "and I cried out," like in 9:8); in 1:28; 43:3; 44:4. The only genuinely Ezekielian occurrence is 9:8.

143 The term בִּקְעָה occurs only in Ezek 3:22–23; 8:4; 37:1–2 and fourteen more times in the Old Testament. Interestingly, in Ezekiel it is used always with article, as though an established, generally known place was meant.

144 Tuell, *Law of the Temple*, 57 f.

145 Refer to Chap. 5.3.3.2.

(וְאֵפֶּל עַל־פָּנַי 3:23; 44:4; first used in 9:8c) before the beginning of the divine speech. Perhaps this is supposed to underscore the importance of the following address and to evoke a similar attitude of reverence in the reader.[146]

6.6.2.3 Function and Date

The effect and intention also of this second kind of insertion is harmonizing; it aims at the creation of a coherent book as opposed to an unrelated anthology of writings. While back-referencing connects comparable texts at some distance, the compilation technique facilitates the unification of two existing text blocks.

Whether all insertions employing either of these two methods in effect derive from the same redactor remains of course speculative. Because of the similar concern recognizable behind it, and because of the connection via 3:23, it might be an acceptable simplification to treat them as one redaction.[147]

As for the date, at least 44:4–5d, 6 is certainly post-exilic, for it cannot be older than the law corpus; and the laws presuppose an existing temple. Konkel, for example, dates his "second expansion," which includes also 44:4–6, to the fifth century,[148] while Zimmerli assigns the explicit references to prior appearances of the Glory to the *Endredaktion* of the book without proposing a more precise date.[149] Leaving aside the decision for a particular century, for our purposes it will suffice to define these harmonizing editorial efforts as post-exilic.

6.6.3 The Redaction in 37:7–10

The introduction of a second stage in the resurrection of the bones, 37:7ab, 8e–10b is often dated to the second century (Maccabean era) as it seems to affirm hope in

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146 Note that in its original occurrence 9:8, וְאֵפֶּל עַל־פָּנַי was *not* placed before a divine speech but before the only speech *of the prophet* in a desperate attempt to intercede for his fellow people.
147 As we have seen (6.2.3.3), the redaction combining and inserting 11:1–13, 14–21, 22 into its present vision context also uses compilation methods. It is questionable whether this similarity is sufficient for including that redaction into this group. Differently from 3:22–27 or 44:4–6*, the redactor of 11:1–22 did not put a short vision at the beginning of the material to be connected, just *after* a vision account, but he framed the first of the two disputation words with elements from 8–11* and incorporated both oracles *into* the existing account.
148 After the inauguration of the second temple in 515; Konkel, *Architektonik*, 346–348.
149 Zimmerli, *Ezechiel*, 42*.

an eschatological individual resurrection.[150] This widespread stance has been disproven, for example, by Tromp and Schnocks;[151] thus a precise dating of 37:7ab, 8e–10b is not possible. It still seems likely, however, that this redaction is among the most recent redactions of Ezekiel's vision accounts and at least post-exilic.

Contributing to this impression is the fact that 37:7ab, 8e–10b is a somewhat freestanding redaction. Its intention (to insert a retarding element) and its linguistic characteristics (*wᵉqatal* replacing *wayyiqtol* in 7a, 10a) are unlike any of the previously discussed redactions. The idea of the hypostatic "Spirit" (הָרוּחַ) may, to a certain degree, be related to the hypostatic concept of the "Glory of the God of Israel" in 8:4, but this similarity is limited to the general notion of personalised divine attributes and, while it is a sign for a late origin, it is not a sign for common authorship.

There is a well-known similarity between 11:1–13 and 37:1–14 in their final forms,[152] which is probably owing to reciprocal influences during the redaction processes of the two texts. Frequently observed is the comparable role of the prophet, whose proclamation has a significant effect within the vision: the death of Pelatiah (11:13) and the revivification of the bones (37:7–10), respectively.[153] In this case, the redactor who combined 11:1–13, 14–21 and inserted them into the first temple vision most likely borrowed from 37:1–14*; in particular 11:13a is dependent on 37:7c. Conversely, the twofold command to prophesy (11:4ab; 37:9bc)[154] seems to be original in the cauldron word and would have been taken up from there into the redaction of 37:7–10.

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150 The first to see an "apocalyptic" tendency, especially in 37:9, was Höffken, "Beobachtungen," 305–317. The Maccabean date was first argued by Bartelmus, "Ez 37:1–14," 385–389. It is widely adopted, e.g. by Ohnesorge, *Jahwe gestaltet*, 321–324; Wahl, "Tod und Leben," 235–239; Pohlmann and Rudnig, *Hesekiel 20–48*, 497 f; Mosis, "Ezechiel 37,1–14," 169 f; Schöpflin, "Revivification," 80–82.

151 Tromp, "Can These Bones Live?," 61–78; Schnocks, *Rettung und Neuschöpfung*, 172–174. See also the criticism on *Hypostasenspekulation* in 37:9 by ibid., 207 f. and Konkel, "Bund und Neuschöpfung," 126.

152 Observed e.g. by Zimmerli, *Ezechiel*, 889; Höffken, "Beobachtungen," 310–312; Allen, "Death Valley Vision," 134; Schöpflin, "Destructive and Creative," 113–118.

153 "Es geht bei diesem Prophetenwort [i.e. 11:1–13] also genauso um das Bewirken von Tod und Leben wie bei der Prophetie in Ezek 37:1–10." Schnocks, *Rettung und Neuschöpfung*, 172.

154 Similar just once more in 34:2 (...בֶּן־אָדָם הִנָּבֵא עַל־רוֹעֵי יִשְׂרָאֵל הִנָּבֵא) but there with the preceding address "son of man."

6.7 Conclusion of Part I

In this chapter, the growing interrelationships of the vision accounts in the book of Ezekiel have been traced from the two-pairs configuration of the four original vision accounts by Ezekiel (roughly between the late 590's and the 570's) up to the salient network of implicit and explicit references created and augmented from after 569 through to post-exilic times.[155]

Among the "original writings," the second temple vision (40:1–43:10*) is from the outset connected as a counterpart to the older temple vision in Ezek 8–11*, revolving around the topic of the presence of YHWH in the temple and among his people. The call narrative (2:3–3:15*) and the vision of the bones (37:1–14*), on the other hand, have elements of sign-acts and prophetic oracles in common; they too are counterparts, though the connection is more subtle. Thus, on the earliest level of a collection of Ezekiel's writings, two visions of judgement are juxtaposed to two visions of restoration, forming two pairs: the prophet is sent to announce lamentation and mourning – the prophet witnesses the Glory of YHWH abandoning the temple – the prophet is sent to announce new life – the prophet witnesses the new temple and the Glory of YHWH returning.

Moreover, the motif of supernatural translocation, first employed in the prophet's visionary journey to Jerusalem (8:1–3*; 11:24–25), is picked up in 37:1 and 40:1, in deliberate reference. The particular wording of this introduction thus becomes a specialty of Ezekielian vision accounts. Already at this level, the vision accounts are a structure that ensures cohesion, in form and content, to the early collection of writings.

The redactional vision of the Glory of YHWH (1:1–2:2*; 3:12, 14*) enhances the connection between the call vision, to which it is an expansion, and the temple visions, but at the same time it obscures the prior arrangement in two pairs. The author-redactor imitates the frame of 8:1–3*; 11:24–25 and adopts phrases from the older accounts. In particular, he includes a date and the term כְּבוֹד־יְהוָה. As a result, the network of three large cross-referenced vision accounts, from the beginning of the book, through the judgement part, up to the definitive restoration, comes more into evidence – though at the expense of 37:1–14*. Still, the expansion creates a greater impression of unity, and it enhances the credibility of the prophetic writings, especially of the promises of deliverance, in the face of their delayed realization.

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155 Probably the book of Ezekiel reached its basic shape still during the Babylonian Exile; post-exilic additions are quantitatively minor. For a summary of reasons for a prevalently exilic date of the book, see e.g. Robson, *Word and Spirit*, 77 f.

Ensuing redactions increase the coherence of the book further. In particular, Ezek 1 and 10 are more and more assimilated, through the introduction of the living throne, and later throne-chariot, at the Glory's departure from the temple in Ezek 10. Why the second temple vision (especially 43:1–10*) is excluded from this, remains obscure. Possibly, the daunting *Mischwesen* are felt inappropriate in the protected and orderly world envisaged in Ezekiel's last great vision. In general, the linkage among the three largest vision accounts is nevertheless strengthened through these harmonizing redactions.

The Babylonian exile is probably already in Israel's past when explicit back-references and short, redactionally compiled vision accounts are introduced to provide even stronger and more immediately evident bonds among the three כְּבוֹד visions. The aim of these redactions seems not to consist any more in reinforcing the content, but rather in editorial-aesthetic concerns, in particular coherence and unity, which is an outstanding characteristic in the present canonical book of Ezekiel. It is precisely this harmonizing effort in many redactions, the adopting of phrases from older accounts, along with the imitation of Ezekiel's own particular style, that creates the typical "Ezekielian" difficulty in determining redaction.

Apart from the harmonizing layers just mentioned, there are other expansions and revisions of the vision accounts, such as the vision of the river in 47:1–12, the partial judgement revision in Ezek 9, the incorporation of cult laws and boundary settings in Ezek 43–48, not to mention the enormous amount of small-scale glosses that undoubtedly occurred over a long period of time.

While this complicated genesis certainly produced complex, if not to say difficult, texts – the unbroken interest of later generations in Ezekiel's visions is also evidence for their great theological potential. Prophets are compelled to interpret history – present, past, and future – from what they understand as God's point of view. The more urgent and vital the questions are to their audience, and the more helpful the prophetic interpretation, the more important become the prophetic writings and the more likely they are to be re-read and adapted in the light of later experiences. A merely one-dimensional reading of Ezekiel that does not take into account the multifaceted history of the text and the diversity of its authors and their agendas ultimately cannot, in my opinion, do justice to the book and its theological contents.

With the understanding gained so far of the redaction history and the interrelatedness of the vision accounts in Ezekiel, we are now able to move on to reflect, in the following chapters, on the developments of selected narrative and theological aspects from the original writings throughout this history.

Part II: **Theology in a Diachronic Perspective**

7 Discourse and Rhetoric: How the Vision Accounts "Function"

The previous chapter concluded with the statement that, in order to give appropriate consideration to Ezekiel's vision accounts, in particular to their theology, the interpreter needs to bear in mind their redaction history and the diverse agendas of their multiple authors. The following considerations are understood as an exercise in precisely this kind of interpretation. It will touch upon three different topics from the perspective of how their treatment in the text changes throughout the process of redaction. Not all redactional stages will be significant for each topic and so, apart from the original writings, only selected redactional layers will be discussed.

The present chapter will avail itself of a range of questions and methods typically at home in narrative criticism and rhetorical criticism.[1] We shall first look at the four original vision accounts (2:3–3:15*; 8–11*; 37:1–14*; 40:1–43:10*) and analyse the dynamics of point of view and the portrayal of the main characters. This examination of *how the stories are told* will then help to shed light on the question of what response the narratives were designed to provoke in their historical audience,[2] which of course pertains to rhetoric.[3] Due to this combination of interests, the method of this chapter is situated at the borderline between narrative criticism and rhetorical criticism.

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1 With regard to narrative criticism I refer to Berlin, *Poetic*; Yamasaki, *Watching a Biblical Narrative*. The methods described there are also part of the set of rhetorical-critical methods by Trible, *Rhetorical Criticism*, 101–106 and, more concisely, Olson, "Literary and Rhetorical Criticism," 23 f. Of course, this implies that I see the vision accounts as *literature*. I am concerned neither with possible pre-textual stages nor with the "real" experiences of Ezekiel. "The narration is told not in order to convey the literal rendition of things that happened, as they happened, but in order to tell, persuade, convince, teach, challenge and, last but not least, rebut opinions, create meaning and convey an all-round religious message." Silvio Sergio Scatolini Apòstolo, "Imagining Ezekiel," *JHScr* 8, Article 13 (2008): 2, cf. 7 f., 27–29.

2 I will be using the term *addressees* for any listeners <u>within</u> the text, and the term *audience* for the real-world recipients <u>of</u> the text (historical reader, the exilic community). On the relationship of addressees and audience from a speech-act theory perspective, see Robson, *Word and Spirit*, 71–76.

3 The genre "prophetic vision account" is inherently suasive, as pointed out by Behrens, *Prophetische Visionsschilderungen*, 61–75, and Samuel Amsler, "La parole visionnaire des prophètes," *VT* 31 (1981): 361 f. An example for this kind of rhetorical analysis of the book of Ezekiel as a whole (in its present form) is Renz, *Rhetorical Function*.

We will see that, different from other biblical narratives,[4] the character of the prophet is always identical to the first-person narrator.[5] He also functions as a role model, the figure with whom the audience is meant to empathize. The portrayal of the prophet, and the question whether it changes throughout the redaction process, is therefore of central interest. The redactional layers that will be discussed are the vision of the Glory of YHWH (1:1–2:2*; 3:12–14*), the vision of the river (47:1–12*), and the redactional vision in 3:22–27.

7.1 Discourse and Rhetoric in the Original Vision Accounts

7.1.1 Point(s) of View

The notion of point of view can effectively be outlined by the following comparison: "Biblical narrative, like most modern prose narrative, narrates like film. The narrator is the camera eye; we 'see' the story through what he presents."[6] In other words, the readers' impression of the narrative is filtered through what, and how, the narrator (or another speaker) tells them. This embraces several planes; for our purposes, it will suffice to discuss the psychological plane (through whose perception the reader follows the scene; external vs. internal view) and the ideological plane (whose opinion and judgements are given to the reader, and how).[7]

7.1.1.1 The Narrator's Point of View

Despite the differences between the four original vision accounts (2:3–3:15*; 8–11*; 37:1–14*; 40:1–43:10*), their use of point of view is largely constant. In all four, as in the entire book, the figure of the prophet functions as the first-person

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4 Biblical narratives other than in the prophetic books typically feature an omniscient third-person narrator (e.g. in the Abraham stories in Gen 12–25).
5 The prophet-narrator is a character within the text and therefore not identical to a historical person; he needs to be distinguished from the author. See Scatolini Apòstolo, "Imagining Ezekiel," 3 f. I will reserve the name "Ezekiel" to refer to the author of the original layers.
6 Berlin, *Poetics*, 44.
7 The distinction of five planes was developed by Boris A. Uspensky (1973). I have accessed his work indirectly through Berlin, *Poetics*, 55 f. and Yamasaki, *Watching a Biblical Narrative*, 30–34, 156–182. Here, I am disregarding the temporal, the spatial, and the phraseological plane.

narrator.[8] As a rule, "With first-person narration, point of view is fixed in the first-person narrator; the elements of the story are filtered through the mind of the narrator."[9] Hence in the original vision accounts the reader "sees" and "hears" only what the narrator sees and hears; for example, in Ezek 8 the reader moves with the prophet-narrator from one location to the next and discovers, as it were, with him what is happening there.

At the same time, however, the reader is hardly ever granted access to the prophet-narrator's mind. Save for the impassive verbs of perception ראה (2:9a; 8:10b; 37:8a) and שמע (3:12b; 43:6a) and other rare exceptions – for instance the note that the prophet-narrator left the place of the vision "bitter in the heat of my spirit" (3:14c)[10] – the point of view on the psychological plane remains *external* to the prophet-narrator. The reader is not informed about his feelings, thoughts or anything of his inner life. Narrator comments also are rare; apart from the dates (8:1; 40:1) and very few explanations[11] the prophet-narrator only describes what he sees, hears, and does. We can conclude that the visions are narrated, on the *external psychological plane*, from the prophet-narrator's point of view.

7.1.1.2 YHWH's Point of View

Interestingly, however, the point of view on the *ideological plane* is principally YHWH's. What each vision displays to the prophet – and to the reader – invariably reflects YHWH's position on the respective matter. This effect is achieved in two ways: through divine discourse and through control over the prophet-narrator's perception.

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8 In Konkel's words, "inszeniert sich das Buch vom ersten bis zum letzten Wort als authentischer Augenzeugenbericht. Der Leser wird vom ersten Satz an in das surreale Erleben des Propheten hineingezogen." Konkel, "Prophet ohne Eigenschaften," 221. See also Poser, *Trauma-Literatur*, 266–269, 272f.

9 Yamasaki, *Watching a Biblical Narrative*, 154.

10 Another good example of a point of view internal to the narrator's mind is the information that the scroll tasted "as sweet as honey" (3:3f). This fact is not observable from the outside. Petter, *City Laments*, 56f. observes that – on a present-text level – the prophet-narrator here discloses his own emotions before he is muted in 3:22–27. She is probably right to associate bitterness and anger with mourning but, in my opinion, takes this point too far when she asserts that the prophet is characterised as the "weeping goddess" in Mesopotamian city laments (see *ibid.*, 50–75).

11 For example, one narrator comment defines Tel-Abib as "where they [i.e. the exiles] were living" (3:15b); another, more significant comment explains the purpose of the new temple's surrounding wall: "so as to separate between the holy and the profane" (42:20e).

Direct speech typically reflects the speaking character's point of view.[12] Since YHWH talks frequently,[13] and the prophet-narrator refrains almost entirely from manifesting any opinion or judgement,[14] the only point of view that the reader is able to distinguish on the ideological plane is YHWH's. For example, in the call narrative, the divine speeches (2:3–8; 3:4–11) delineate how YHWH thinks about Israel ("rebels" 2:3b; "not willing to hear" 3:7b; "hardened heart" 3:7c ...), and how he wishes his prophet to be ("do not fear" 2:6abe; 3:9b; "do not be rebellious" 2:8c; "hear" 2:8a; 3:10d; "speak my words" 2:7a; 3:4a). In 8–11*, it is from YHWH's point of view that the readers hear what the people of Jerusalem say (8:12; 9:9; cf. 37:11); this includes an evaluation of the saying as insulting and "abominable."

The dialogue in 9:8–10 is an interesting example in this regard, as a change of point of view takes place there. In the prophet's outburst (9:8) he says what is happening from his point of view: total destruction through the outpouring of God's wrath. YHWH's answer (9:9–10) at first seems not really connected to the question; but from the perspective of point of view we see that YHWH describes the same scene – but from *his* point of view: after repeating that Israel is guilty and that he will have no pity, he states "Their way I give upon their heads" (9:10). Hence what *the prophet* sees as a destructive act *of God*, *YHWH* considers as the just consequence of *Israel's* conduct.

The second technique by which YHWH's ideological point of view is made to prevail consists in having YHWH determining the prophet-narrator's point of view on the spatial and psychological as well as on the ideological plane. Despite his function as camera eye, "the narrator, strictly speaking, is not in charge of his narrative."[15] This occurs in particular in both temple visions (8–11*; 40–43*) and in 37:1–2. The prophet is not just left to explore the temple area by himself but he is always brought, either by YHWH himself or by a divinely commissioned figure, to a precise location (for example, in 8:3 the entrance of the outer north gate) and directed in his observations by his guide's comments (for example, "lift up your eyes towards north" 8:5b) or movements (for example, "He went into the gate ... and he measured the threshold" 40:6ad). The presence of a guide guaran-

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12 Yamasaki, *Watching a Biblical Narrative*, 177–179.

13 Within the original vision accounts, YHWH speaks in the following verses: 2:3–8; 3:1, 3b-d, 4–11; 8:5b, 6, 9, 12–13, 15, 17–18; 9:1bc, 5b–6d, 7, 9–10; 10:2c-e; 37:3b, 4–6, 11–14*; 43:7–10.

14 We have already noticed that narrator comments are rare. Within the original vision accounts, the prophet-narrator utters direct speech in 9:8f; 37:3d.

15 Renz, *Rhetorical Function*, 135 in reference to the book of Ezekiel in general. Renz concludes aptly, "So even though Ezekiel is the narrator, the text he is narrating seems to be Yahweh's" (p. 136).

tees that the scenes witnessed by the prophet-narrator are never his own random impressions but that he narrates exactly and only what YHWH wants him to. In addition, YHWH determines, by means of verbal communication, how to judge what has been observed: for example, "abominations" (8:6dg, 9c, 13c, 15d, 17c; 43:8d); "The guilt … is very, very great" (9:9b); "These bones, the whole House of Israel are they" (37:11b$_p$b); "[This is] the place of my throne and the place for the soles of my feet" (43:7b). Again, since the prophet-narrator is sparing with his own comments,[16] the ideological point of view perceived by the reader is that of YHWH.

7.1.1.3 Summary

To sum up, it can be argued that in the original vision accounts there is a non-concurrence between point of view on the psychological plane and on the ideological plane.[17] This leads to the exceptional situation that a character (YHWH) is in a more dominant position than the narrator.[18] Extending Adele Berlin's initially quoted comparison of point of view with a camera eye,[19] it might be stated that, whilst the camera eye corresponds to the prophet-narrator, YHWH takes the role of the *camera man* who determines *what* is filmed and *how* it is portrayed. Since in the logic of a biblical narrative God's point of view is true by definition,[20] the visions thereby demand acceptance from the audience as unfailing and truthful. In other words, "It is Yahweh's assessment of the situation which the readers are urged to share, not the assessment given by any mere human being."[21]

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16 Also here, there are rare exceptions; for example it is a judgement from the narrator's ideological point of view when he describes the pictures on the wall of the hidden room as "abhorrent" (8:10c). This of course coincides with YHWH's ideological point of view.

17 Yamasaki, *Watching a Biblical Narrative*, 33 f. refers that Uspensky allowed for, and provided various examples of, non-concurrence of point of view on different planes. Unfortunately, Yamasaki discusses only the case of irony (ibid., 184 f.).

18 Ibid., 180 asserts that in biblical narrative the ideological point of view of the narrator will always dominate over those of the characters. It seems to me that Ezekiel is a clear exception to this rule.

19 Berlin, *Poetics*, 44 f.

20 Powell, *What is Narrative Criticism?*, 24 f; Olson, "Literary and Rhetorical Criticism," 23 (point 3).

21 Renz, *Rhetorical Function*, 137.

7.1.2 The Portrayal of the Main Characters

The three essential characters in all original vision accounts (2:3–3:15*; 8–11*; 37:1–14*; 40:1–43:10*) are: YHWH, the prophet-narrator, and the collective figure of the House of Israel.[22] Biblical characters can be portrayed in many ways;[23] in this case they are described by their own actions or words and/or by the way another character (usually YHWH) talks to/about them.

7.1.2.1 The Characterization of YHWH

In Ezekiel, the character of God is frequently called "Lord YHWH" (אֲדֹנָי יהוה), perhaps to underline his majesty and authority.[24] In other instances the name יהוה is used.[25] At times, for example in Ezek 8, YHWH is only referred to by third-person singular verbal forms ("he brought me"; "he said") and his identity has to be inferred.

As will become more and more apparent, the main character in the book of Ezekiel is not the prophet-narrator, but YHWH.[26] We have already seen that, on the ideological plane, the vision accounts present YHWH's point of view. It is significant that YHWH is either the only speaker (in 2:3–3:15*) or has by far the highest share of direct speech (in the other three accounts). This underlines yet again that the central figure is YHWH as it entails at least four consequences. Firstly, no room is left for verbal communication between other characters; all talking either is done by YHWH or it is directed to him. In this way, YHWH becomes the central point of all relationships. Secondly, even though YHWH speaks to the prophet face to face, this is far from being a dialogue among equals.[27] In truth, more often than not there is no dialogue at all because the prophet remains mute (37:3

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22 Other actors, such as the seven destroyers in Ezek 9 or the man with the measuring rod in Ezek 40–43, are particular to one vision only. These mediating figures will be discussed in Chap. 9.

23 On the ways of characterization in biblical narrative, see Berlin, *Poetics*, 33–42.

24 Otto Eissfeldt, "אָדוֹן ʾādhôn," in *TDOT*, Revised ed., vol. 1, (Grand Rapids: Eerdmans, 1977), 71. On occurrences and discussion of אֲדֹנָי יהוה and יהוה in Ezekiel, see Zimmerli, *Ezechiel*, 1250–1258.

25 The fact that YHWH is, in the book of Ezekiel, the only deity called by name may indicate an essentially monotheistic view (Hossfeld, "Das Buch Ezechiel," 594).

26 Scatolini Apòstolo, "Imagining Ezekiel," 4, 11.

27 For Rochester, *Prophetic Ministry*, 68, 222, the reason for the distance between Ezekiel and YHWH (in comparison to Jeremiah) is the physical remoteness of his exilic addressees from Jerusalem, which made them perceive YHWH as distant. I am not convinced that this explanation does justice to a book that proclaims YHWH's abandonment of the temple and addresses promises of restoration exclusively to the exilic community.

is what comes closest to a real conversation). Thirdly, much of YHWH's talk consists of commands, whose silent execution is simply presupposed; thus, divine speech has considerable influence on the plot of the story.[28] Finally, through the direct speech the reader is allowed some insight into YHWH's state of mind as it changes from vision to vision. YHWH is therefore the most fully outlined character because his thoughts and opinions are disclosed to the reader to a greater extent than the inner life of any other character.

In the call narrative YHWH presents himself emphatically in his very first sentence as the one who is sending a prophet (שׁוֹלֵחַ אֲנִי אוֹתְךָ 2:3b), and secondly as the one against whom Israel has been rebelling for a long time (מְרְדוּ־בִי 2:3cd). Paradoxically, despite knowing that they will not listen (3:7ab), YHWH repeatedly tells the prophet to "speak my words to them" (2:7a; 3:4a) and thus appears eager still to communicate with the "rebellious house."

In the temple vision of Ezek 8–11* YHWH talks only about Israel's "abominations" until verse 8:18, where he voices his anger and resolution not to relent. Now, in turn, "I will not listen to them" (8:18e). It has already been mentioned[29] that the massacre in the city, from YHWH's point of view, is nothing more than to "give their way upon their heads" (9:10c). The Glory of YHWH is described as a "cloud" and as "brightness" (10:4bc).

The two visions of restoration are less expressive about YHWH's inner life. In 37:1–14*, through the rhetorical question in 37:3b and the literal fulfilment of the promise to the bones (vv. 7–10*), it is made clear that YHWH is absolutely in control of the situation. The announcement of what YHWH will do for dead-bones/Israel shows, as a minimum, his determination to make the impossible possible.

In the second temple vision (40:1–43:10*), YHWH appears only in 40:1 and in 43:1–10* when he takes up residence in the new temple. The Glory is here described as issuing acoustic effects as well as radiance (43:2bc). In YHWH's speech, YHWH characterises himself as a king ("place of my throne"/ "place for the soles of my feet" 43:7b).[30] The reader might overhear a degree of satisfied relief of the king-returned-home in the repeated phrase "I will dwell in the midst of the children of Israel forever" (43:7c, 9c). Through the description of the temple

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28 Observed also by Zimmerli, *Ezechiel*, 36*f; and Schöpflin, *Theologie als Biographie*, 346.
29 See above, Section 7.2.1.2.
30 In the second temple vision, YHWH is already characterised as king by the fact that he obviously has "built" the temple, as this was a task assigned to kings in the ancient Near East.

and the recurrence of "my holy name" (43:7d, 8c) YHWH is unambiguously characterized as holy.[31]

7.1.2.2 The Characterization of the House of Israel

There are several names by which the prophet's fellow nationals are called. The most frequent is "House of Israel" (בֵּית יִשְׂרָאֵל).[32] Within the call narrative, the people are nicknamed the "house of rebellion" (בֵּית מְרִי).[33] It is not always clear if this encompasses both the inhabitants of Judah and the (first group of) deportees, or merely one of the two. There seems to be a tendency, especially after 587, to consider the House of Israel as identical with the *golah*,[34] since the alternative term "the exiles" (הַגּוֹלָה) is used only in 1:1; 3:11b, 15a; 11:24b, 25a.

The exiles/Israelites never come to speak for themselves; they are only indirectly quoted by YHWH (8:12d-f; 9:9e-g; 37:11c-f). Even their deeds are either narrated by YHWH (2:3; 8:17; 43:8) or described by the prophet-narrator (8:10–11, 14, 16). As a result, the House of Israel remains an object, rather than a subject, in the accounts. In particular, they are objects of YHWH's actions (9:10; 37:12, 14) and addressees of his words ("you shall say/speak *to them*" 2:4c, 7a; 3:1f, 4d, 11cd; 37:12b; cf. 40:4gh; 43:10a). They also function, implicitly and explicitly, as in-text addressees of the prophet-narrator (11:25).[35]

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31 For example Wells, *God's Holy People*, 167 f. sees a "firm association" in Ezekiel between YHWH's name and the root קדש ("God's very name is holiness.").

32 בֵּית יִשְׂרָאֵל occurs 83 times in the book of Ezekiel (147 times in the OT). On the nomenclature for Israel in Ezekiel, see Zimmerli, *Ezechiel*, 1258–1261.

33 בֵּית מְרִי: 2:5c, 6g, 7d, 8c; 3:9d. The term recurs in 12:2–3 and in the redactional vision accounts, 3:26–27; 44:6.

34 In 2:3–3:15*, the terms "House of Israel" and "the exiles" (3:4 // 3:11) can be understood as either distinct or synonymous. In 8–11*, "House of Israel" seems to refer to the population who remained in the land after 597 as they are the ones committing "abominations" in the temple precinct, distinct from the exiles who are the prophet's addressees in 8:1; 11:25. However, in 11:15, "all of the House of Israel" seems to mean the exilic community only. In 37:1–14*; 40:1–43:10*, the House of Israel is the prophet's addressee; possibly here too they are identical with the exiles. Exiles and House of Israel seem to be distinguished only with regard to the first deportation in 598/7 and not, or much less, after 587. In later layers of Ezek 40–48, the House of Israel becomes almost an idealised entity, uniting all twelve tribes as in the time of David and Solomon. According to Rom-Shiloni, "Voice of the Exiles," 1–45, the book of Ezekiel identifies the exiles throughout with the House of Israel. Her focus is, however, more on the disputation words than on the vision accounts.

35 This is to be distinguished from the readership of the book (see 7.1 note 2; and Renz, *Rhetorical Function*, 137–139).

In the first two vision accounts (2:3–3:15*; 8–11*), the House of Israel is characterized entirely negatively: they are "rebellious" (מרד 2:3c, 7d), "not willing to hear" (אֵינָם אֹבִים לִשְׁמֹעַ 3:7ab), and they have "a strong forehead and a hardened heart" (חִזְקֵי־מֵצַח וּקְשֵׁי־לֵב 3:7c). "Their evil character is hereditary, ingrained, and therefore hopeless."[36] This is why they "do abominations" (עשׂה תוֹעֵבוֹת 8:6de, 9cd, 13cd, 17cd) and "fill the land with violence/blood" (מלא אֶת־הָאָרֶץ חָמָס/דָּמִים 8:17e; 9:9c). In response, YHWH has the entire population killed (נכה 9:5c, 7f, 8a).

This corresponds to the situation of death depicted in 37:1–14* where the House of Israel is pictured as a multitude of very dry bones (37:2 and 11); however, they will return home (12f, 14c), receive YHWH's spirit (14a, cf. 11:19b), and "live" (וִחְיִיתֶם 37:14b). In the concluding speech of the second temple vision (43:7–10) this new life is juxtaposed with the old: past-tense sentence constructions speak of "their whoring" (בִּזְנוּתָם 43:7d; cf. 23:27) and "their abominations" (תוֹעֲבוֹתָם 43:8c), and that "they defiled my holy name" (טמא *pi.* 43:8c).[37] As for the present or future, the same verb טמא appears in negative form: "no more will [they] defile my holy name" (43:7d), but "they will drive far away their idolatry" (רחק 43:9a) and "be ashamed" (כלם 43:10b).[38] It is noteworthy that while the punishment is considered as a consequence of their behaviour, the House of Israel has no causal involvement in the accomplishment of their restoration;[39] it remains again, and especially here, the object of YHWH's dealings.

7.1.2.3 The Characterization of the Prophet

Throughout the book, the figure of the prophet is also the first-person narrator. The narratives are set up as though the reader was "listening" directly to his report of the event. However, the persona of the prophet-narrator is not a "full-

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36 Greenberg, *Ezekiel 1–20*, 75. Likewise, from the perspective of the book as a whole, Robson, *Word and Spirit*, 174–189; Sedlmeier, "Transformationen," 205–207.

37 The expression "to defile my holy name" (טמא שֵׁם קָדְשִׁי) occurs only in 43:7d, 8c. Elsewhere in Ezekiel, people defile (טמא) themselves, or others, or the temple, or the land (in 20:26, YHWH defiles Israel!). The verb normally employed with "holy name" is חלל: Ezek 20:39; 36:20, 21, 22; 39:7; 44:7. On the distinctive use of טמא and חלל in Ezekiel, see the study by Tova Ganzel, "The Defilement and Desecration of the Temple in Ezekiel," *Bib* 89 (2008): 369–379. On the use of טמא in Ezekiel and the idea of ritual and ethical impurity, see Mein, *Ethics of Exile*, 147–160.

38 The verb כלם "to be ashamed" recurs six times in Ezekiel: 16:27, 54, 61; 36:32; 43:10b, 11a; when referring to Israel, it is always the result of a divine act of restoration. On this topic, see Chap. 8.1.3.3.

39 This depends partly on the interpretation of עַתָּה יְרַחֲקוּ in v. 9a as x-*yiqtol* (future), and not as jussive. Ludwig, "Ezekiel 43:9," 67–78, especially 73–76. The topic of unconditional renewal will be discussed more in depth in Chap. 8.1.

fledged character"[40] as his personal views and feelings are never expressed.[41] The character Ezekiel is the "type" of *the prophet*, an instrument of communication from YHWH to the House of Israel. Fittingly, he is not even called by his name but simply בֶּן־אָדָם "son of man": human being.[42]

As a mere instrument, he is not a protagonist in the sense of a proactive, energetic hero. More than anything else, the visions happen to him. His most distinguished traits are passivity and obedience. For example in 2:3–3:15*, the actions that the prophet-narrator accomplishes portray him as either the passive recipient of the divine message (ראה 2:9a; שמע 3:12b) or responding to commands: eating the scroll (פתח 3:2a, אכל 3:3e; cf. 2:8; 3:1–3), going to the exiles (הלך 3:14c, בוא 3:15a; cf. 3:1e, 4bc, 11ab).[43] Indeed, when YHWH addresses him, he does so mainly in commands.[44] No resistance is mentioned, despite the fact that an objection is a common, even expected, feature in call narratives.[45] The newly commis-

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40 On the distinction between *full-fledged characters*, *types*, and *agents* in biblical narrative, see Berlin, *Poetics*, 23–33. A terminological alternative would be to define Ezekiel as a *flat*, as opposed to a *round*, character.

41 On the prophet's "veiled" personality, see Walther Zimmerli, "Das verhüllte Gesicht des Propheten Ezechiel," in *Studien zur alttestamentlichen Theologie und Prophetie: Gesammelte Aufsätze*, TB 51 (Munich: C. Kaiser, 1974), 138–147. Moreover, Konkel, "Prophet ohne Eigenschaften," 224 f. underlines that the little biographical information – the prophet's name, his father's name, his priestly background – is not revealed by the narrator but by an editor (1:3a).

42 On this appellative, see e.g. Schöpflin, *Theologie als Biographie*, 72–74. Additionally, Patton, "Priest, Prophet, and Exile," 76 stresses the contrast between the deuteronomistic prophetic title אִישׁ אֱלֹהִים and Ezekiel's humbler epithet בֶּן־אָדָם. She also sees the literary figure of Ezekiel as "the quintessential prophet" (ibid.), although she then goes on to focus on his role as a priest. Kathleen Rochester suggests that addressing the prophet impersonally as בֶּן־אָדָם "may function as an identification of Ezekiel with the exiles who may feel like a no-name people." Rochester, *Prophetic Ministry*, 38.

43 However, while the prophet obediently eats the scroll, he does not immediately obey the command to speak (דבר 2:7a; 3:1 f, 4d, 11c; אמר 2:4c; 3:11d). On the contrary, he remains speechless for seven days (3:15c). "The contrast between the stunned silence of the prophet and his commission, so full of orders to speak, is remarkable." Greenberg, *Ezekiel 1–20*, 74.

44 Most verbal forms directed to the prophet are imperatives, negated imperatives, or *weqatal* forms with an imperative meaning: YHWH commands to *hear* his words (שמע 2:8a; 3:6a, 10d; cf. 3:10b$_2$), *to go* (הלך 3:1e, 4b, 11a; בוא 3:4c, 11b) and to *speak* to the Israelites (דבר 2:7a; 3:1 f, 4d, 11c; אמר 2:4c; 3:11d); he requires the prophet to be fearless (ירא 2:6abe; 3:9b; חתת 2:6 f; 3:9c in negated imperatives); and to eat the scroll (אכל 2:8e; 3:[1b$_2$,] 1d, 3b; פצה 2:8d; מלא 3:3c).

45 Compare the call narratives of Moses (Ex 3:11, 13; 4:1, 10, 13), Gideon (Judg 6:15), and Jeremiah (Jer 1:6). Some authors find a tacit resistance behind the fact that YHWH repeats the command to eat the scroll three times (2:8; 3:1, 3) and behind Ezekiel's reaction of bitterness and shock (3:14–15); e.g. Block, *Ezekiel 1–24*, 11 f; Lena-Sofia Tiemeyer, "Ezekiel: A Compromised Prophet in Reduced Circumstances," in *Constructs of Prophecy in the Former and Latter Prophets and Other*

sioned prophet does not rise to speak at all; in all four original vision accounts together, he has a total of two lines to say (9:8f; 37:3d). His passivity and total dependence on YHWH's guidance and commands is further expressed in the motif of translocation by a divine force (8:3cd; 11:24ab; 37:1bc; 40:1c; 43:5ab): the vision descends on the prophet and carries him away, taking complete control over him.[46] Finally, in the long tour of Ezek 40–42* the prophet-narrator is not even the grammatical subject of a sentence, saying "he [the man] brought me," not "I followed"; "he measured," not "I watched him measuring" or the like.[47] Only once, after the return of the Glory, the prophet-narrator is the grammatical subject, stating "I heard" (וָאֶשְׁמַע 43:6a); this again expresses a receptive rather than an active attitude. In sum, "The overall effect is to portray Ezekiel as an automaton, an individual who has no human personality but is totally under the control of the divine will."[48]

In terms of the prophet-narrator's passivity, the vision of the bones seems, at first sight, to be an exception because of the greater involvement of the prophet in the visionary events: after all, it is through his prophesying that the bones are restored to life (37:7–10*).[49] While this is true it nevertheless does not constitute anything fundamentally different. Even in this case, the prophet only does as he

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Texts, ed. Lester L. Grabbe and Martti Nissinen, SBLANEM 4 (Atlanta: SBL, 2011), 179 f. For a contrary position, see Robson, *Word and Spirit*, 193–199.

46 Tiemeyer, "Compromised Prophet," 178 f. She gives more examples of the prophet not being in control of himself but many are from what are here considered redactional layers or from texts other than the vision accounts.

47 The prophet-narrator's passivity is still more underlined by the continuous activity of the man with the "appearance like the appearance of bronze" (40:3c) who is busy leading, measuring, and moving around. Twice the man speaks to Ezekiel (אמר 40:4a; 41:4c), three times he enters a specific place or climbs up stairs (בוא 40:6a; 41:3a עלה 40:6c), nine times he leads the prophet to another part of the temple (בוא *hiph.* 40:17a, 28a, 32a, 35a, 48a; 41:1a; הלך *hiph.* 40:24a; 43:1a; יצא *hiph.* 42:15b), and twenty-one times he measures an element of the building (מדד 40:5c, 6d, 8, 11a, 13a, 19a, 20c, 23b, 24c, 27b, 28b, 32b, 35b, 47a, 48b; 41:1b, 2c, 3b, 4a; 42:15ad).

48 Wilson, "Prophecy in Crisis," 126. Similarly, Hossfeld, "Das Buch Ezechiel," 593, "Obwohl das ganze Buch Selbstbericht ist, bleibt der Prophet hinter der alles beherrschenden JHWH-Rede verborgen."

49 From this, Henry McKeating argues, perhaps a little exaggerated, "The vision of the valley of dry bones is a clear indication either of how the prophet views himself and his role in the miraculous restoration of his battered people, or of how he is viewed by those who shaped the traditions about him. He is not an observer, or a commentator – or at least, if he is, he is also something more. He is a player, an activist, a key participant in affairs." H. McKeating, "Ezekiel the 'Prophet Like Moses'?," *JSOT* 61 (1994): 106.

is told. The narration has YHWH pronounce the full oracle (37:4d–6g); that the prophet repeats it is narrated *en passant* in one infinitive (כְּהִנָּבְאִי 37:7c).[50]

Through his characteristic obedience, the prophet-narrator stands in stark contrast to the House of Israel. This is emphasised in particular in the call narrative because the situation requiring a prophet is precisely Israel's generation-long rebelliousness (2:3) while the prophet-narrator is compliant to YHWH's words;[51] likewise, in Ezek 8 the prophet-narrator is the only person to recognize the presence of YHWH.

In the temple visions (8–11★; 40–43★), the principal role of the prophet is that of a witness.[52] Accordingly, he is asked to *come*, *see*, and *hear*, so as to afterward refer YHWH's deeds to the exiled House of Israel (40:4g₁; 43:10a; cf. 11:25).[53] This role of witness and messenger is first, in 8–11★, pertaining to the reasons, the mercilessness, and the inexorability of YHWH's judgement, and then, in 40–43★, to the new ideal order which YHWH is creating. Also in 37:1–14★, the prophet holds a similar role as he witnesses the (symbolic) resurrection of the bones before he is sent to announce the resurrection to the exiles.

While the prophet-narrator has the classic prophetic task to be the messenger of the divine word to the people, he is not permitted to be an advocate for the people before God. This becomes clear in 9:8 when he suddenly breaks his deferential silence: "and I cried out, and I said …"[54] In this moment the visionary witness assumes the role of the prophet interceding on behalf of his people.[55] Yet the answer he receives (9:9–10) makes it clear that the time for intercession is past and that pleading for mercy is not intended to be part of his mission. He is to address the people, not YHWH. "Instead of being a person who promotes

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50 This is emphasised also, though with regard to v. 9, by Schnocks, *Rettung und Neuschöpfung*, 192.

51 Underlined e.g. by Odell, "You Are What You Eat," 242; Renz, *Rhetorical Function*, 140; Robson, *Word and Spirit*, 209–211; Matthijs J. de Jong, "Ezekiel as a Literary Figure and the Quest for the Historical Prophet," in *The Book of Ezekiel and its Influence*, ed. Henk Jan de Jonge and Johannes Tromp (Aldershot: Ashgate, 2007), 6.

52 Stevenson, *Vision of Transformation*, 13 f. Since she includes the secondary verse 43:11 into her analysis, Stevenson also stresses the role of the prophet as writer.

53 בוֹא – imperative: 8:9b; first person: 8:10a; ראה – divine speech: 8:6bg, 12b, 13c, 15bd, 17b; 40:4bh; first person: 8:10b (alternatively, in 8:5bc the expression נשׂא עֵינַיִם, to lift up one's eyes, is used); שׁמע – 40:4c; first person: 43:6a; שׂים לְבָּך – 40:4d; נגד – 40:4g₁; 43:10a.

54 This is also the only occasion within the original version of Ezek 8–11★ that the narrator is active enough to be the subject of three subsequent *wayyiqtol* forms: וָאֶפְּלָה עַל־פָּנַי וָאֶזְעַק וָאֹמַר…. On the special nature of 9:8–10, refer back to Chap. 3.3 and to Section 7.1.1.

55 Contrarily, Joyce, *Ezekiel*, 103 maintains that the outcry is an expression "of shock, not of protest" and no attempt to intercede.

communication between God and the people, Ezekiel is thus being reduced to a one-sided sign-post that points to God."[56] In sum, "Ezekiel acts the part of an obedient, unquestioning, servant messenger";[57] "er selbst aber gewinnt als eigenständige Figur durch das gesamte Buch hindurch keine Kontur."[58]

7.1.2.4 Summary

The above considerations regarding the portrayal of the characters indicate that, although the original vision accounts are written from the perspective of the prophet-narrator, their actual main character is YHWH.[59] YHWH is the most dominant figure and establishes the ideological point of view. The other characters are presented in their position towards him (rebellious – obedient) and are influenced by him. In all vision accounts YHWH is the figure whose actions and commands determine the unfolding of the story. They all tell of an initiative YHWH takes in order to respond to a specific situation.[60] For example, in the call narrative, which also functions as the exposition of the problem, YHWH responds to the enduring disobedience of the House of Israel by sending a prophet. In contrast, Israel is an object without a voice of its own, and the prophet-narrator is portrayed "generally as on the receiving end of communication" and "merely a medium."[61]

7.1.3 Empathy, Antipathy, and the Audience

7.1.3.1 The Audience

In order to speak about empathy and rhetoric, we need first to ask whether it is possible to know anything about the historical audience of the original vision accounts. The identity of the in-text addressees is clearly indicated by the exilic setting of all four vision accounts. "And I came *to the exiles* (אֶל־הַגּוֹלָה) at Tel-Abib"

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56 Tiemeyer, "Compromised Prophet," 190. See pp. 180–190 on prophetic intercession in general and specifically in Jeremia and Ezekiel. She sees this "redefinition" of the prophetic role very critically.

57 Rochester, *Prophetic Ministry*, 66.

58 Konkel, "Prophet ohne Eigenschaften," 234.

59 So also de Jong, "Literary Figure," 6. For de Jong, this means that the figure of the prophet-narrator is "a literary-theological construct" (p. 14). This is true but it says nothing – not even in a negative sense – about the first author of the book, or about the book's redactional process.

60 Similarly already Zimmerli, "Botschaft," 124.

61 Renz, *Rhetorical Function*, 135 and 136, respectively.

(3:15a); "I told *the exiles* (הַגּוֹלָה) all the words of YHWH" (11:25a); "in the twenty-fifth year *of our exile* (לְגָלוּתֵנוּ)" (40:1a₁), and indirectly in 37:12f, 14c.

Given the exilic date of the texts,[62] it seems safe to assume that these addressees represent the kind of real-world audience that the narratives historically presumed. Ezekiel's vision accounts were directed in the first place to those deported to Babylonia ten years prior to Jerusalem's destruction (and, after 587, perhaps to the second group of exiles as well); it is the attitude of this audience that these texts are designed to influence.[63]

7.1.3.2 Empathize With Which Character?

The way characters are portrayed is usually designed to have a specific effect on the reader's ability to empathize with one character and to feel antipathy toward another.[64] This is, of course, a significant rhetorical tool. By identifying with a character, the reader will be likely to also accept that character's ideological point of view.[65]

As regards the House of Israel, this dynamic works exactly the opposite way. Three of the four visions (2:3–3:15*; 8–11*; 40:1–43:10*)[66] categorically reject all that is represented of Israel's actions, attitudes, and sayings. In this way, the texts criticize the people and generate antipathy towards them. In any event, the fact that the House of Israel is a collective and much generalized character, makes it more difficult to empathize with it.

By contrast, the persona of YHWH is the only full-fledged character and also the most dominant figure in all four vision accounts. However, while his ideological point of view is meant to be accepted by the reader, it is hard to empathize with this character, precisely because he is God – but also because his point of view is probably very remote from that of the audience. The cognizance of YHWH's inner life may generate empathy, or at least understanding, to some extent; however, YHWH's superiority and power, along with his cruelty and lack

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62 Refer back to Chap. 6.2.

63 On the objective and subjective factors of the rhetorical situation, see Fox, "Rhetoric," 5f; Renz, *Rhetorical Function*, 39–55.

64 "While reading, readers enter into a special relationship with the narration and the actants, approaching them in ways that are not wholly different from the ways that they look at people in the 'real' or 'extra-literary' world." Scatolini Apòstolo, "Imagining Ezekiel," 26.

65 Yamasaki, *Watching a Biblical Narrative*, 20, cf. 154, 183.

66 Ezek 37:1–14* concedes that Israel is correct in comparing themselves with dead bones (11d); the vision only contradicts their deduction that there is no hope for them (11e).

of positive emotions, tend to produce a distant and authoritarian image of God. The reader cannot directly identify with YHWH.

Despite his non-personality, the prophet-narrator is the figure with whom the reader can empathize most easily. Firstly because, in a narrative with a first-person narrator, the readers' empathy most naturally will lie with the narrator since they experience the story from his perspective.[67] Secondly, despite the distancing effect owing to his lack of emotions and individuality,[68] the prophet-narrator is one of the people, i.e. an accessible, nearby character. At the same time he is "a prescriptive paradigm of obedience,"[69] a positive contrast-figure to the House of Israel: they don't listen, he does; they commit abominations and receive punishment for it, he "is reserved from this punishment of sin. ... he has committed no sin."[70]

As we have seen, the prophet-narrator is entirely dominated by YHWH and is the instrument for conveying YHWH's position. On a meta-narrative level, the character of the prophet is moreover an instrument of communication to the reader. It is part of the rhetorical technique that, once the readers empathize and identify with the prophet-narrator, they are eventually led, together with him, to consent to YHWH's point of view.[71]

7.1.4 The Intended Reaction of the Audience (Rhetoric)

What has been said so far leads directly to the question of how each narrative aims to influence the audience towards a desired reaction. This means taking the narrative-critical analysis another step further towards rhetorical criticism.[72]

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67 Yamasaki, *Watching a Biblical Narrative*, 154.

68 ibid., 158. Yamasaki speaks there of a character, not of the narrator; but it seems reasonable to infer that if "the audience is never made privy to the person's thoughts, feelings, or motives" even the narrator "could remain very much a mystery to the audience."

69 Robson, *Word and Spirit*, 211 (cf. 201–212); see also de Jong, "Literary Figure," 5 f.

70 Patton, "Priest, Prophet, and Exile," 82. (81–84). Patton sees this in terms of hierarchy: being morally righteous and ritually pure, and having access to God's presence, the figure of Ezekiel becomes the figure of an ideal political and religious leader.

71 Powell, *What is Narrative Criticism?* 56 f; on a general note, Amsler, "Parole visionnaire," 362. Perhaps there is some point of contact to Tuell's idea that the text of Ezekiel's writings served as a "medium" of YHWH's presence in exile. Tuell, "Ezekiel 40–42 as Verbal Icon," 662–664; "Divine Presence and Absence in Ezekiel's Prophecy," in *The Book of Ezekiel: Theological and Anthropological Perspectives*, ed. Margaret S. Odell and John T. Strong, SBLSymS 9 (Atlanta: SBL, 2000), 109–114.

72 "Rhetorical" is meant here in the sense of "the focus on literary works as means of com-

7.1.4.1 "Eat What I Give You": The Call Narrative

As the story begins to unfold with the prophet's commission (2:3–3:15⋆), we have noticed that he is distinguished from his fellow nationals by his listening to YHWH's words, and by his (literally) taking them in, before he is sent to proclaim them. In a general sense, 2:3–3:15⋆ is, like any prophetic call narrative, an appeal to the audience to acknowledge the prophetic message as having its origin in God.

More specifically, this text prompts the reader to take a position, with the prophet-narrator, of "non-rebelliousness" instead of remaining obstinate like Israel, the "rebellious house." Just as the prophet is commanded to "eat what I am giving you" (2:8ef) even before he actually sees the object in question, the readers are asked to accept the message to be unfolded in the following chapters before actually knowing what will be presented to them.[73]

On the other hand, readers acquainted with the pre-exilic prophetic writings, will expect not only more YHWH-words to be delivered but also further action to be taken by YHWH. Even though not yet openly announced, it has become evident that YHWH is not going to endure the status quo any longer. Because repentance is not a realistic option, punishment is expected to be imminent: lamentation, mourning and woe, the full measure, written all over on both sides (2:10) – it will be a message hard to digest.

7.1.4.2 Accept the Inevitable: The First Temple Vision

In the account of the first temple vision (8–11⋆) YHWH lets the prophet-narrator see Jerusalem's present and its imminent future, respectively as reason for, and as consequence of, YHWH's anger.[74] Although the vision is dated some years prior to the actual event of Jerusalem's destruction (8:1),[75] at no point in Ezek 8–11⋆ is the judgement pronounced in conditional terms ("if you don't repent, then …"), but as a reality that is inescapably certain to arrive.[76] Therefore, the effect the

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munication or, more likely, of persuasion." Renz, *Rhetorical Function*, 6 (see 1–11); likewise Fox, "Rhetoric," 1–4.

73 Albeit in a different context (arguing for the book-character of the Ezekiel narrative), Renz writes with a similar expression, "As Ezekiel received the scroll and ate it (2:9–3:3), so the reader is expected to take the book and 'stomach' it." Renz, *Rhetorical Function*, 18.

74 "Judgement cannot be interpreted here in a harmless way or as an unlucky misfortune, which could be understood with a 'who knows whence it comes?' It is the power which stems from the place of the presence of the Holy One. It is being forsaken by the presence of God." Zimmerli, *Ezekiel*, 1, 253. German original: Zimmerli, *Ezechiel*, 236.

75 Refer to Chap. 6.2.2.

76 Fishbane, "Sin and Judgment," 135 f.

narrative aims to provoke is not repentance.[77] Rather, the graphic description of the idolatric practices occurring within the temple area – underscored by the four-fold repeated question "Have you seen, son of man?"[78] – suggests that the intention is to justify the punishment. While the disaster is inescapable, it is yet to be accepted as a deserved consequence of turning one's back on YHWH and his commands. "The audience is … to confirm a judgement already made, that is they are asked to identify with the decision of the judge. They have to decide whether it is they who are just or Yahweh."[79] Hence the desired reaction is to acknowledge YHWH's actions in the tragedy and to unreservedly admit his justice notwithstanding the cruelty of the punishment.

Yet the first addressee of Ezek 8–11* was not in Jerusalem. As stated at the beginning of this section, the original vision accounts were written primarily for the exilic community (see 8:1; 11:25). These people were not in immediate physical danger; for them, the judgement meant to be bereft of their hopes, which were still linked to the holy city and its temple: hopes of a swift return, illusions of prevailing against the Babylonians.[80] The vision urges them to accept that YHWH's judgement is deserved (including that judgement which, as deportees, they too were suffering).[81] In ultimate consequence, the exiles are even required to embrace the possibility of losing their identity as YHWH's chosen people, yet without turning away from YHWH so as to seek better fortune elsewhere – but to bear the abandonment, anger, and punishment of YHWH. Undeniably, Ezek 8–11* is the most indigestive of Ezekiel's visions.

7.1.4.3 "And They Will Live": The Vision of the Dry Bones

In 37:1–14*, the readers are invited, together with the prophet-narrator, to review their own situation as exiles and, again, to embrace an unexpected, radical change that YHWH will bring about. The vision shows the appalling scenario of a plain filled with dried, long-dead bones. The rhetorical question in 37:3b challenges the readers to think about whether *they* believe any change to that

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77 On this topic, see Raitt, *Theology of Exile*, 47–49.

78 This question is for Behrens, *Prophetische Visionsschilderungen*, 59, "ein Ausdruck der Empörung über die 'Greuel,' die in Jerusalem zu sehen sind. Der Prophet und vor allem *der Leser* hegt auf Grund dieser viermaligen Frage die Erwartung einer Reaktion Jahwes auf die geschilderten Ungeheuerlichkeiten" (his italics).

79 Renz, *Rhetorical Function*, 57. Similar also Davis, *Swallowing the Scroll*, 109 f. This thrust might be one major reason for the often observed lack of sympathy and compassion in Ezekiel.

80 Fishbane, "Sin and Judgment," 148.

81 Renz, *Rhetorical Function*, 131.

state possible.[82] Given their own saying quoted in v. 11, the exiles would not have objected to being associated with those bones. The element of surprise is, rather, that YHWH, effortlessly and by his word alone, transforms those symbols of death into a living "army" (v. 10). Since "there was no rational basis for hope"[83] the author resorts to the rationality of the absurd. Once the readers have followed the plot of the vision so far, they are virtually obliged to acknowledge: if YHWH is able to breathe life into scattered sun-bleached bones, and if the exiles *are* "cut off" and dry bones, then, by logical inference, it is within YHWH's power to restore them.[84] The incredible event of resurrection becomes more credible through the fact that the prophet-narrator does not *predict* it but *witnesses* it – albeit in vision. The account finishes before the prophet's actual announcement to the House of Israel. Hence the real-life readers know more than the character that represents them in the narrative: they know about the divine promise and are to expect its proclamation and thereby its realisation. The aim of 37:1–14* is to (re-)kindle hope for the exilic community in order to maintain their sense of identity and their confidence in YHWH.[85]

7.1.4.4 "Never Again Defile My Holy Name": The Second Temple Vision

The impact of the second temple vision (40:1–43:10*) on its exilic readership is particularly difficult to imagine; however, as already stated in Chapter 5.6, the mysterious new temple becomes more comprehensible when it is seen as a symbol for the new order established by YHWH.[86] It may be concluded that the intended reaction – once again – is the acceptance of the revealed plan. What is

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82 See Boadt, "Dramatic Structure," 198. The dialogue might also be regarded as a literary device in the sense that both the prophet and YHWH know the reality to which the bones refer, but the reader does not. This is suggested by Sabine van den Eynde, "Interpreting 'Can These Bones Come Back to Life?' in Ezekiel 37:3: The Technique of Hiding Knowledge," *OTE* 14 (2001): 157–163.
83 Fox, "Rhetoric," 7.
84 Refer to Chap. 4.3.3. Fox illustrates this aptly with the opposition of two syllogisms (ibid., 12.)

Israel:	God:
[Dry bones cannot come to life]	Dry bones *can* come to life (1–10)
Israel is dry bones (11bα)	Israel is dry bones (affirmed in 12a)
Therefore Israel cannot come to life (11bβ)	Therefore Israel can come to life (12–14)

85 So also ibid., 6 f, 13.
86 Susan Niditch, "Ezekiel 40–48 in a Visionary Context," *CBQ* 48 (1986)" compares Ezek 40–48 with Tibetan Buddhist Mandalas insofar as both sketch out an ideal picture of the cosmos. Highlighting the role of Ezek 40–48 in Jewish mystic traditions, Odell, *Ezekiel*, 529 (also 492, 494), suggests that the contemplation of the temple would lead the readers "directly to the contemplation, adoration, and service of the God of Israel." Andrew Mein argues from a more sociological

required here is not embracing one's own collective death (as it was in 8–11*), but welcoming the inauguration of a new order that ensures a new life. By accepting it, the House of Israel will understand their guilt of the past (43:10) and will be able to act appropriately in the future. As in 37:1–14*, the narrative finishes abruptly and does not include the prophet's return and report to the House of Israel (40:4; 43:10); as a result, the *readers* have the divine message anticipated to them in a privileged way:[87] they know already while the in-text addressees do not yet. From this advantage point, the readers are invited to already prepare themselves for the time when the new temple will actually be proclaimed and the people of YHWH will be restored.[88]

Moreover, the temple clearly has the function of protecting YHWH's name from being defiled ever again.[89] It may therefore be assumed that an exilic reader of 40:1–43:10* would feel compelled and encouraged to likewise avoid everything that may cause such defilement, for example to abstain from idolatric practices and to distinguish holy and profane spheres in life (whether spatial, temporal, or regarding actions or objects) – even if this could only be a preparation, not a condition, for the permanent dwelling of YHWH's Glory "among them forever."

7.1.4.5 Summary

From this brief sketch it seems that all four original vision accounts basically demand the same attitude of their audience. Whether it is about harsh judgement or about the gift of new life, the mind-set, which the narratives wish to engender in their readers, is one of unconditional acceptance. This is no little request, as the visions run diametrically opposed to the expectations of their historical readers:

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point of view that, during exile, the temple became a "symbol not only of divine favour, but also of the idea of nationhood, a common identity and common values." Mein, *Ethics of Exile*, 175.

87 Liss, "Describe the Temple," 135 points out that the seemingly inaccessible temple can easily be entered by anyone, "simply by reading."

88 "… while not in a position to create a future for themselves, the readers are encouraged to expect Yahweh to create a future for them. Thus the book argues that its reader should dissociate themselves from their past and associate themselves with Ezekiel's portrayal of a new Israel. It argues that Yahweh is in control throughout. He brought about the judgement on Jerusalem and the nations and he will create a future for Israel back in Palestine." Renz, *Rhetorical Function*, 131; see also Mein, *Ethics of Exile*, 252–255.

89 So Konkel, *Architektonik*, 159–161. Liss, "Describe the Temple," 139 f., 142 f. goes as far as saying that the temple can fulfil this task only within literary fiction because its total holiness will only be preserved by being a house for YHWH alone, without "real" human interference.

first, while these still feel confident, they must lose their illusionary hope; then, when there is no illusion and no hope remaining, they are supposed to believe in a new, ideal future. Both judgement and restoration are guaranteed to take place because YHWH has so decreed, and because, in visions, his prophet-witness has seen it happen already.[90]

On the level of reality, the author uses this constellation of YHWH, prophet-narrator, and people[91] as he ventures to explain the catastrophic events that engulf Judah as a consequence of the nation's relationship with YHWH. The way the author portrays YHWH in the vision accounts is a direct reflection of the image he has of God; in this sense the visions are eminently theological statements.[92]

7.2 Developments in Selected Redactional Layers

In order to follow how characters, point of view, and reader-orientation develop throughout the process of redaction, the focus shall now turn towards the two expansions that are sufficiently long to contain autonomous statements on these aspects: the vision of the Glory of YHWH (1:1–2:2*; 3:12, 14) and the vision of the river (47:1–12*). A first observation shows that, while the prophet-narrator is invariably present, the other two main characters – YHWH and the House of Israel – can be omitted or substituted. Finally, attention will be given to the redactional vision in 3:22–27.

7.2.1 More Awe: The Vision of the Glory of YHWH (1:1–2:2*; 3:12–14*)

The awe-inspiring redactional beginning of the book of Ezekiel (1:1–2:2*; 3:12, 14) features only two of the main characters: the prophet-narrator and YHWH, or

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90 On the "fantastic" dimension of the vision accounts and its effect on the readers, see Scatolini Apòstolo, "Imagining Ezekiel," 13–17.
91 "As critics, we try to 'overhear' the author presenting to his readership the narrative of a prophet who allows his audience to 'overhear' what Yahweh has to say to Jerusalem." Renz, *Rhetorical Function*, 14; see also pp. 19–22. More precisely we should perhaps say: … what the *author believes* YHWH has to say.
92 "For it is not God whose voice the readers hear, but the book's 'God' (God according to Ezekiel)." Scatolini Apòstolo, "Imagining Ezekiel," 4. This is all the more true when considering that, as Zimmerli, *Ezechiel*, 80* observes, direct descriptions of YHWH's attributes in adjectives or participles are rare.

more precisely: the appearance of the Glory of YHWH.[93] Israel is not mentioned within the vision. However, the exiles are briefly referred to in the introductory verses (1:1b), which secure an exilic setting for the account as such: the vision is localized "by the river Chebar," in Babylonia.

Hence the prophet-narrator is characterised up front as part of the exilic community. Apart from that, he is once again portrayed as the passive and over-whelmed spectator of the sight materializing in front of his eyes. Analogous to his role in the original visions, all that he does is: to see (ראה 1:1d, 4a, 15a, 27ab, 28d), to hear (שמע 1:24a, 28 f; 2:2d; 3:12b), and, at the climax of the description, to fall down on his face (נפל 1:28e).

Given the static, painting-like quality of this vision,[94] it does not have an actual plot, as do the older vision accounts; in fact, also YHWH is not really *doing* much: it seems sufficient for him to *appear*. The accompanying creatures and effects take up the larger part of the narration (1:4–26a₂); only once the sight is satisfactorily described, does the prophet-narrator react (1:28e) and the divine voice begins to speak (1:28f–2:2e) – and at this point we enter the older call narrative (2:3–3:15*).

The only person in the vision of the Glory, with whom the reader can possibly identify, is the prophet-narrator, since the story is told from his (external) psychological point of view. What is more, he is the only human being among the monstrous creatures. That the strange apparition is ultimately the visible presence of YHWH – his כָּבוֹד – is not clear until the very last verse of the description (1:28c); thus, from the narrator's and from the readers' perspective, YHWH is only then really "on stage." Through his entourage and the heightened position, YHWH is characterised as even more distant, transcendent, and overpowering.[95]

This vision is clearly designed to inspire a strong sense of awe in the audience. Contrary to the original vision accounts, 1:4–2:2* is a pure description; a particular point of view on the ideological plane is not evident. Yet as the readers identify with the prophet-narrator, they are supposed to let themselves be filled, like him, with fear and admiration and to mentally imitate the prophet-narrator's physical response of falling down in veneration. The emphasis on YHWH's authority and power, which was already present in the original writings, is in 1:1–2:2* raised to the maximum.[96]

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93 The four living beings, though subjects in a grammatical sense, are not really characters but rather symbolic attributes of the כָּבוֹד (see Chap. 9.2.1).

94 Refer to Chap. 2.4.

95 Wells, *God's Holy People*, 161 f; Rochester, *Prophetic Ministry*, 64.

96 Refer back to Chap. 2.6.

7.2.2 Higher Hopes: The Vision of the River (47:1–12)

In the vision of the healing river that transforms the desert of Judah into an earthly paradise (47:1–12*), only two characters appear: the prophet-narrator and the man with the measuring line. The same man was guiding the prophet-narrator earlier (40:5–43:1*). At his first emergence he was described as some kind of supernatural being, "like the appearance of bronze" (40:3c); clearly in the service of YHWH (40:4), yet distinct from God (40:4 f; 43:6).[97] There is no indication that the persona of the man should be essentially different in the expansion of the river.[98] Thus, this vision account is the only one without YHWH's direct participation; YHWH has been replaced, as it were, by a delegate. Whilst 47:1–12* certainly describes the effects of YHWH's presence in terms of healing[99] and fertility for the land (and thus indirectly for the people), the text does this without ever mentioning YHWH, or his Glory, or the people of Israel.

Especially vv. 1–7, before the second, and longer, speech of the man, are narrated from the prophet-narrator's point of view: on the external psychological plane as well as from an informational viewpoint. The readers follow the guide, so to speak, together with the prophet-narrator; with him they discover the trickle of water; they join prophet and guide on their way eastward, and watch the water grow to a river. At every point, the reader knows as much, or as little, as the prophet-narrator, whereas the man of course knows up front where he is going and what the water is all about.

From v. 8b onwards, the man's speech seemingly gives his point of view, as he explains the way and the function of the water. In truth, however, the guide speaks not his own words but, as a delegate, his knowledge and the explanation come from YHWH. Consequently, YHWH is even here, though indirectly, the character who determines both the vision and its explanation.

The vision of the healing river that issues from the sanctuary spells out for the reader that the newly-installed order finds its expression not only in architectonic and cultic terms, but that the renewed presence of YHWH amidst his people will have consequences of blessing for the entire land. While following the man along the river, the reader is to learn just how fast these blessings will grow,[100] and how

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[97] On the man, see below, Chap. 9.1.2.

[98] Although differences to 40:5–43:10* exist (see 5.3.3.1), these do not touch the general role of the guide.

[99] Konkel, *Architektonik*, 280 emphasises that YHWH is the standard subject of רפא in the OT.

[100] As Zimmerli, *Ezechiel*, 1199 accurately observes, immediately at the sanctuary, there is only a small source of water; the little streamlet then grows extraordinarily fast into profuse abundance "by which the land outside, even down to the place of accursed death, is blessed and re-

they produce healing and provide even for basic human needs like food. *Everything* will be good once YHWH reigns again in Israel. It is this hope, potentiated in comparison to the original 40:1–43:10*, that 47:1–12* encourages in its readers. Once more, this hope is free of charge, lacking any appeal for action but passively expecting its realization from YHWH.

7.2.3 Less Prophet: The Redactional Vision Account (3:22–27)

The prophet-narrator's lack of initiative and dependence of YHWH is taken to extremes in the redactional compiled account in 3:22–27. The first part (3:22a–24c) portrays him once again as the obedient, but still active, servant of YHWH: he is asked to get up (קוּם 22c) and go out into the valley (יָצֵא אֶל־הַבִּקְעָה 22d), and this is precisely what he does (23ab). As promised (22e), YHWH speaks with him (23c).

It is in this speech (24e–27g) that YHWH announces the removal of the last bit of autonomy from his prophet: instead of going out, as above, the prophet-narrator is now commanded to lock himself in (24ef), so that he cannot go out any more (וְלֹא תֵצֵא 25c). In addition, his ability of speech will now depend directly on YHWH's words (26a–27b); more precisely, it will be restricted to repeating YHWH's words (27cd). This brief account turns the prophet-narrator definitively into a kind of ventriloquist's dummy[101] with no capacity, in fact no personality, of his own.[102]

On the one hand, this necessarily results in a distancing effect regarding the persona of the prophet-narrator, as most readers would not want to identify with a mere puppet. On the other hand, it enhances the authority of the prophetic message because its deriving from YHWH, with no human contribution to it, is made very clear. There is no risk of alteration or misinterpretation on the part of the messenger. What this prophet pronounces *is nothing but* YHWH's word[103] since he is unable to do otherwise. In summary, the rhetoric of 3:22–27 focuses

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stored." Zimmerli, *Ezekiel*, 2, 515. While YHWH's promised blessings may commence apparently small, they will soon reveal their effective power.

101 The image of the ventriloquist's doll is also used by Conrad, *Latter Prophets*, 172.

102 "Durch das Verstummungsmotiv, das das gesamte Buch durchzieht, wird die Persönlichkeit des Propheten geradezu ausgelöscht. Ezechiel ist reines Instrument und Sprachrohr Gottes." Konkel, "Prophet ohne Eigenschaften," 233.

103 I am here presupposing the interpretation by Ellen F. Davis, "Swallowing Hard: Reflections on Ezekiel's Dumbness," in *Signs and Wonders*, ed. J. Cheryl Exum ([S.l.]: SBL, 1989)"; *Swallowing the Scroll*, 48–58; and Renz, *Rhetorical Function*, 65.

less on the empathy with a character but more on underlining the divine value of the message itself.

7.3 Summary

This chapter looked at the original vision accounts (2:3–3:15*; 8–11*; 37:1–14*; 40:1–43:10*) and at selected redactional visions (1:1–2:2*; 3:12–14*; 47:1–12*; 3:22–27) with a narrative-rhetorical interest, examining aspects such as point of view, character portrayal, empathy, and the means of persuading the audience toward a desired attitude.

The prophet is always the first-person narrator; his main qualities in the original narratives are passivity and obedience to YHWH. As such, he is a contrast figure to the House of Israel and a role model. As he is entirely dominated by YHWH, who is the real central character, the prophet-narrator induces the audience to assume his same mind-set, unconditionally accepting God's words and actions. Though a harsh request, this offers – to the real-life historical readers – a way of making sense of the disaster and of maintaining a last hope for the future.

Of the three redactions discussed, the vision of the Glory of YHWH (1:1–2:2*) and that of the healing river (47:1–12*) reinforce the insistence on submission to YHWH through fantastic-utopian imagery. The vision of the Glory does this by underscoring the universal power of YHWH, and thus evoking awe; the vision of the river promotes hope in an idealized future. In these visions, not all of the three main characters appear, nor are they even mentioned; however, the role of the prophet-narrator is invariably the same.

Differently, in 3:22–27, the magnifying glass is on the prophet-narrator's passivity because he is rendered mute except when repeating YHWH's word. This extreme, debilitating dependence on YHWH is in contrast to the prior rhetorical technique of having the reader empathize with the prophet; instead, it puts all emphasis on the authenticity and authority of the message.

The desired effect on the audience remains unaltered overall: whether in the earliest accounts or in more recent layers of Ezekiel's visions, the reader is supposed to respond neither with action nor with repentance but, in the first place, by admitting that YHWH is powerful and just and by expecting the sure realisation of YHWH's words.

8 YHWH and Israel: The Death and Re-Creation of a Relationship

From the portrayal of the characters, as analysed in the previous chapter, more light can now be shed on the development of the relationship between YHWH and the House of Israel, as it is presented in particular in the original writings, and then in selected redactional layers. This relationship is a major theme in all original vision accounts; it is described in terms of rebellion (2–3*; 8–11*), death (8–11*) and re-creation (37:1–14*; 40–43*).[1]

Subsequently, it will be worthwhile to briefly consider some theologically interesting aspects individually: the qualitative difference of YHWH's action in punishment and re-creation; the underlying pessimistic idea of human moral capacities; Israel's reaction of shame in 43:10; and the applicability of the concept of grace to the divine-human relationship in Ezekiel.

Finally, we shall look at these topics in some of the later stages of the text. Yet most redactions do not focus much on the relationship YHWH-Israel; all important elements are contained already in the original vision accounts. However, the extensive law corpora within Ezek 43–48 and the partial-judgement revision in Ezek 9 lessen the original radicalism because in these additions human behaviour is regarded as much more decisive, and potentially more positive. Moreover, an interesting twist is created by the redactional combination and insertion of 11:1–21, since the arrangement of the two disputation words consciously points at the rivalry between two groups: the exiles and the ones remained in Judah. The question is now: which of them is the true "remnant of Israel"?

8.1 YHWH and Israel in the Original Vision Accounts

The relationship between YHWH and the House of Israel travels along an intriguing path. The four original vision accounts (2:3–3:15*; 8–11*; 37:1–14*; 40:1–43:10*) are symptomatic snap-shots of its development, the shift from judgement to restoration. In particular Ezek 8–11* and 37:1–14*; 40:1–43:10*, can be read as tales about the death and re-creation of the divine-human relationship. The terms "death" and "re-creation" are chosen because they convey the idea of a radical,

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1 The relationship dynamics between YHWH and Israel are developed also, perhaps more in detail, in other texts of the book of Ezekiel (e.g. Ezek 20). When read in sequence, the original vision accounts reflect on this changing relationship in some depth.

complete and categorical end and an equally radical, complete and categorical new existence.[2]

8.1.1 Death Deserved

8.1.1.1 The Point of Departure (2:3–3:15*)

Recapitulating from the preceding chapter: in the call narrative (2:3–3:15*), the three most important characters of the book (YHWH, Ezekiel, Israel) are presented in their positions and their interrelations. The House of Israel, a collective figure, is lost in stubbornness (2:3). Ezekiel distinguishes himself by his listening to YHWH and particularly by his obedience in eating the scroll (2:8; 3:2–3). Moreover, the prophet's reverent silence emphasizes the disparity between YHWH and the "son of man." YHWH does not engage in dialogue; still, he communicates, despite being sure of Israel's refusal to listen (3:7). Without being explicit in this regard, the call narrative raises expectations of forthcoming judgement[3] – it is palpable that YHWH will respond to Israel's rebelliousness. The audience is invited to identify with the prophet-narrator's passive-assenting attitude and to "take in" the book, like him, without contradiction.[4]

8.1.1.2 The Escalation of the Crisis (8–11*)

The message of judgement becomes openly manifest in Ezek 8–11*. It describes not only the typical sequence of transgression and punishment but indicates an even deeper crisis.

The graphic demonstration of Israel's תּוֹעֵבוֹת, committed respectively by elders, women, and men (8:5–16), implies that all – the entire House of Israel – have, in one way or another, turned their back on YHWH, just as the men in the temple court have done physically (8:16).[5] The key to their understanding is the quoted statement, "The LORD does not see us; the LORD has forsaken the land"

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2 Similarly Donald E. Gowan, *Theology of the Prophetic Books: The Death and Resurrection of Israel* (Louisville: Westminster John Knox, 1998), 121 f.

3 See the slightly exaggerated delineation in Schwartz, "Dim View," 43 f.

4 Refer back to Chap. 7.1.2 and 7.1.4.

5 Tuell, *Ezekiel*, 44 f. From this viewpoint, the much disputed question whether the described cults could have taken place in Jerusalem in 597–587 or whether they are memories from the times of Manasseh, becomes almost irrelevant: the four scenes are as much symbolic as they are realistic, and Ezekiel does not distinguish between Israel's past and present in this regard (see Zimmerli, *Ezechiel*, 90*; and Renz, *Rhetorical Function*, 187 note 144).

(8:12ef NRSV; cf. 9:9fg). The Hebrew wording of the first clause really suggests an even stronger meaning, as אֵין יְהוָה רֹאֶה translates literally, "non-existence of YHWH seeing" – or "there is no YHWH who sees." This is not about turning a blind eye on one or the other particular situation, but YHWH is either charged with being blind altogether or, as the second clause indicates, with being absent. The vision thus portrays a House of Israel that has, in principle and in practice, "lost trust in the Lord's promises and fear of his judgments. In such comprehensive absence of faith, a human community must sooner or later fall into idolatry and mutual injustice, which is to be expected among the Gentiles but is terrible apostasy in Israel's case."[6]

This rejection of YHWH by his people is the reason for YHWH to give "their way upon their heads" (9:10), i.e. to likewise reject and destroy them. This is why YHWH orders the killing of the entire population (9:5–6), the desecration of the temple (9:7), and the scattering of fire coals over the city (10:2). At last, the Glory of YHWH (as the visible expression of the divine presence) deserts the discarded temple and city. Contrary to what Israel thinks of their God, "the destruction of Jerusalem is not because an impotent god has 'abandoned the land,' but it is rather because a providential and powerful Judge has left his shrine and land in revulsion of the abominations performed there."[7]

From YHWH's ideological point of view, the totality of the sin obviously justifies the totality of the judgement.[8] The massacre of Jerusalem's inhabitants, the defilement of the temple with the corpses, the burning of the city and the removal of the Glory of YHWH can only signify YHWH's rejection of Israel;[9] for all these were supposed to be symbols of God's presence and predilection. But since the chosen people has turned their back on him, the temple and the formerly holy city can no longer be regarded as privileged places of YHWH's presence.[10] The vision carefully underlines that YHWH does this only *after* Israel has cut off their connection to him by asserting his absence and blindness, and by worshipping

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6 Jenson, *Ezekiel*, 85. Similarly Sedlmeier, *Ezechiel 1–24*, 143; Rochester, *Prophetic Ministry*, 123.
7 Fishbane, "Sin and Judgment," 149.
8 Paul M. Joyce, "Ezekiel and Moral Transformation," in *Transforming Visions: Transformations of Text, Tradition, and Theology in Ezekiel*, ed. William A. Tooman and Michael A. Lyons, PrTMS 127 (Eugene: Pickwick, 2010), 141. See also above, 7.2.1.2.
9 According to Raitt, *Theology of Exile*, 55–58, the use of "'no-forgiveness' – 'no-mercy' passages" such as 8:18; 9:5, 10 especially radicalizes the announced judgement. "Doom is justified and inevitable when the people are unforgivable; the denial of mercy or forgiveness reinforces and seals doom. Without this restraint the movement toward annihilation is accelerated" (quotes p. 58). On the "Rejection Motif" in Ezekiel and its close connection to the temple, see ibid., 67–74.
10 Renz, "Zion Tradition," 89–91, 102.

other deities in the very temple. Hence every bond that used to tie YHWH and his people together has now been severed from both sides. Yet Israel without YHWH cannot subsist, for it is at the heart of their identity to be the people of YHWH.[11] Ezekiel's grasp of the event is therefore correct when he asks, "Are you destroying the entire remnant of Israel ...?" (9:8f). His question is not so much concerned with the survival of individuals; rather, it is the question of whether Israel *in its collective identity as the people of YHWH* will continue to exist.[12] For YHWH, this identity has already been nullified since Israel has been turning away from their God (9:9); now they are suffering the consequences.

From the perspective of Ezekiel's first temple vision, it is evident that the relationship between YHWH and Israel is so deeply in crisis that there is no way of repair.[13] Indeed, it would seem that, at this point in time, the imminent Babylonian invasion was for the author of the first temple vision more than a punishment, after which Israel could eventually recover: it was the irreversible end, the extinction of the people of YHWH.[14] In his interpretation, Israel's conduct deserved death, and thus it would die.

8.1.2 Undeserved Re-Creation

8.1.2.1 New Life and Divine Spirit (37:1–14*)

However, historically speaking, the events of 587 were not the end of Israelite identity and religion. Presumably, this insight matured in the first (generation of) author(s) of the Ezekielian writings over a period of time. Even so, the radical view is not revoked: Israel had to die before it could live again.

The beginning of the vision of the dry bones (37:1–2) provides a vivid picture of its being "well and truly dead, a strewing of remains no longer even skeletal, so definitely of the past that the bones have separated and preserve no personal

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11 In a similar sense, Luc, "Theology of Ezekiel," 141–143 repeatedly calls Israel "the people who bear his name," intending an inseparable relation between Israel and YHWH.

12 In this interpretation, the marking of the innocent as narrated by the partial judgement revision (9:2e, 3cd, 4, 6b$_1$cb$_2$, 11) appears even more in contrast to the original vision account; refer to Chap. 3.2.2.

13 For Ezekiel, Israel's "transgressions are so severe that nothing is salvageable, neither the land, nor human identity – all must be destroyed so that they may be recreated de novo." Lapsley, "Ezekiel," 284.

14 This seems to apply to the entire first part of the book of Ezekiel; see on this topic Raitt, *Theology of Exile*, 47–49; Renz, *Rhetorical Function*, 177–199. In the light of the comparable events of 722, which marked the end of the Northern Kingdom, this expectation was not unrealistic.

identities – no one can even point and say, 'Alas, poor ... I knew him well.'"[15] The reality of death is by no means denied. However, its irrevocability has to yield to YHWH's creative power. The important point is that new life after the judgement cannot simply be a continuation of Israel's former existence.[16] This is indicated in 37:11–14* by the promise of the divine spirit (14a). Although YHWH will lead Israel back to their land (12d-f, 14c), which seemingly suggests a restoration of the status prior to the judgement, the gift of YHWH's own spirit is something new and unprecedented. It will create a situation that is *essentially different* from that before 597. By receiving the spirit of YHWH, the House of Israel will not only live again (14b), but it will also not relapse into the same transgressions because their new mindset will make them willing and able to behave according to YHWH's statutes.[17]

Once YHWH has put an end to the old state of affairs, he is free to create a new order. Like a landowner who tears down a house that is damaged beyond repair in order to build a new one on the same foundations, YHWH has to demolish his House of Israel,[18] but – to remain in the image – he does not give up the building project. However, he adjusts the foundations (by giving Israel his own spirit) so as to guarantee greater stability for his new construction.

8.1.2.2 Newly Ordered Relationship (40:1–43:10*)

This new construction resting on transformed foundations is symbolized in the new temple of Ezek 40–43*. After the prophet-narrator has finished his detailed visit of the new sanctuary (40:5–42:20*) the Glory of YHWH moves in with all its splendour (43:2–5*). Those chapters may be called the vision *of restoration*[19] but

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15 Jenson, *Ezekiel*, 281. See Zimmerli, "Botschaft," 129 f.; and Lapsley, *Can These Bones Live*, 171.

16 "The new creation of Israel is not described primarily as the survival of a remnant, but as the resurrection of a people." Renz, *Rhetorical Function*, 221.

17 The same rationale of leading the exiles back to the land and bestowing on them a new spirit (and heart), so as to enable obedience to YHWH's "statutes" and "ordinances," is present in an even more pronounced manner in 11:19–20; 36:26–27. The authenticity of both passages is disputed (on 11:19–20, see Section 3.2.1.2). An often discussed issue in this regard is the role of human free will in YHWH's new order. Are the people turned into robots that are forced to obey – or is the exchange of (heart and) spirit a matter of repairing a defect, enabling rather than coercing to obey? (See below 8.3.2.2).

18 "The totality of destruction is not simply a function of the divine wrath. Rather, from Ezekiel's point of view, nothing of the old is useable; God *must* start from scratch." Lapsley, "Ezekiel," 290. (Her italics).

19 Levenson, *Theology*; and Greenberg, "Program of Restoration" call it the "Program of Restoration."

in the strict sense of the term this is not entirely correct because the vision depicts a completely new situation, not the restored state of any pre-existing condition. This becomes evident for example through the fact that "the city," in contrast to Ezek 8–11*, is never named in Ezek 40–43*; further through the solemn emptiness of the new temple building (again in contrast to Ezek 8–9*), and finally through the contrasting juxtaposition of past and future in the divine speech (43:7–10): for instance, to sum up the past, YHWH affirms, "I have put an end (כלה) to them in my anger (אַף)" (8e); to illustrate the future, twice he assures, "I will dwell (שכן) in their midst" (7c, 9c).[20]

The new order is characterized by the presence of the Glory of YHWH "in the midst of the children of Israel forever" (43:7c) and by a strict separation of "the holy and the profane" (42:20e). YHWH's confidence that this new sanctuary will never be defiled (43:7d) only makes sense in a completely renewed context. For were Israel, the city, and the temple still the same as before, they would likely be as prone to sin and corruption as they had been in the past. It is important to notice in this regard that the change of attitude both of Israel and of YHWH is described only in the divine speech in 43:7–10. Therefore, their re-established relationship is anticipated by YHWH; it is not a portrayal of the present, not even of the visionary present.[21] In fact, Israel does not even know about it yet – hence the emphasis on the prophet's obligation to deliver the message (40:4; 43:10). In the sequence of the four visions, Israel has already received the promise of YHWH's spirit (37:14a). It seems reasonable to see herein the cause of the change in Israel's attitude.

It is clear, in 40:1–43:10*, that the initiative lies on the divine side alone. The new temple has obviously been created by divine means because the prophet seems to be the first human being to see it. This means, YHWH will freely create a new order, a new relationship – and thus a new Israel, if by this term we understand the *people chosen by YHWH*. The establishment of this new order is, once

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20 The two phrases are reminiscent, respectively, of the words of judgement and of restoration pronounced earlier in Ezekiel: כלה + אַף occurred before in 5:13; 7:8; [13:13;] 20:8, 21, whereas the verb שכן recalls the noun מִשְׁכָּנִי in 37:27 (on the relation between the second temple vision and the oracle 37:21–28, see Chap. 5.4.4.2). The contrast of Israel's past and future actions has been described in Chap. 7.2.2.2.

21 Lapsley, *Can These Bones Live* affirms at various points throughout her book that the prophet's message is "distinctly future-oriented" (e.g. 110 f.; 140 f.) as both the divine action and the consequent acquiring of knowledge are always pictured in the future of the narrated time.

again, not announced in conditional terms but has to be accepted and acknowl-edged.[22]

> Ezekiel never says that a new future might depend on a better behaviour on Israel's part. There is indeed to be a future but it is undeserved and depends solely on YHWH. ... the con-ditional "if" has no place in Ezekiel as a ground for restoration.[23]

In contrast to the judgement, for which humans are held responsible, the restora-tion does not depend on them. However, once inaugurated, the new era will give rise to remarkable changes in human behaviour. This will assure that the vicious circle of sin and punishment will not ever recommence.[24]

8.1.3 Considerations on Theological and Anthropological Aspects

Given the significance of what has been discussed so far for the theology of Ezekiel, some points of interest that are implicated by the shift in the divine-human relationship shall now be discussed a little further. Far from claiming comprehensiveness, this section cannot be more than a brief sketch of some aspects of the theological richness contained in Ezekiel.

8.1.3.1 YHWH's Role in Judgement and Re-Creation

The two major actions of YHWH, punishment and renewal, are as much equiva-lent in terms of their powerfulness as they are poles apart in terms of their effects. With regard to divine freedom and initiative, there is a further qualitative dif-ference between the two. In Ezek 8–11*, YHWH takes violent action to punish Israel. Although his judgement is unquestionably a dramatic display of power, YHWH's initiative is, in actual fact, limited in this instance. For in destroying Israel, YHWH is only *reacting* to a man-made situation rather than acting out of

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22 Mein, *Ethics of Exile*, 239 f., cf. 262, observes that "this shift from responsibility to passivity mirrors the social experience of the exiles" in their lack of power and autonomy (quote p. 240). As so often, theology might be inspired by the actual circumstances of life.
23 Joyce, "Moral Transformation," 148 f., 150. Mein remarks similarly, "the hallmark of Ezekiel's restoration is divine initiative." Mein, *Ethics of Exile*, 215.
24 In this regard, see Ehud Ben Zvi, "Understanding the Message of the Tripartite Prophetic Books," *ResQ* 35 (1993): 93–100. He concludes that, once God eliminates the causes for the peo-ple's rebellious behaviour, the new ideal situation will, by its own inherent logic, not be reverted again (p. 100).

his own free will.[25] The narrative in Ezek 8–11* emphasizes this *reactive* character of the divine punishment because the usual concern for YHWH's sovereignty is in this case subordinate to the concern for his justice. For the sake of theodicy[26] the text underlines strongly that it was Israel, not YHWH, who set in motion the dynamics leading to disaster: only after (and because) Israel has severed the ties to their God, YHWH in turn renounces being their God and acts as their enemy.

However, though YHWH has to vindicate himself against the profanation of his "holy name" (43:7d, 8c) by punishing his people, their complete destruction would, paradoxically, constitute an even greater profanation[27] because YHWH is inseparably linked to Israel as its official state deity. The complete extermination of his people would leave YHWH in a position that could easily be misunderstood as though YHWH was either unfaithful or not able to defend Israel against foreign nations and their gods. For his own reasons, YHWH has once defined himself as *the God of Israel* and while YHWH certainly can exist without this connection, he cannot be present in history without a people. Even if on a less existential level, YHWH's identity is associated with being the God of Israel as much as Israel's identity rests on being the people of YHWH. It is owing to precisely this theocentric reasoning that YHWH's "desperate desire to be known and acknowledged by Israel"[28] leads not only to "merciless measures" *against* his people but eventually also to creating a new future *for* his people. "By logical necessity the restoration of God's name involves the restoration of the holy nation."[29] Accordingly, even though the coordinates of YHWH's relationship with his people are being redefined, there is continuity: a "constancy of purpose which is manifested in judgment and destruction as well as salvation."[30]

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25 Mein, *Ethics of Exile*, 238 f.

26 On theodicy in the face of the Babylonian Exile, see particularly Raitt, *Theology of Exile*, 83–86.

27 See Ezek 20; as well as Luc, "Theology of Ezekiel," 141; Wong, "Profanation/Sanctification," 218, 222.

28 Both quotes: Fishbane, "Sin and Judgment," 150. See also Gowan, *Theology*, 129.

29 Wells, *God's Holy People*, 168; cf. 182 f. In other words, "God's actions for the sake of his name involve, at least in part, issues of credibility and apologetic, a concern for what might happen to God in relationship to the world, not just Israel, if certain actions are not taken. Ultimately, this sort of action on God's part is not motivated out of a selfish concern, but for the sake of God's relationship with the world." Terence E. Fretheim, *The Suffering of God: An Old Testament Perspective*, OBT 14 (Philadelphia: Fortress, 1984), 68.

30 Davis, "Swallowing Hard," 230.

In short, YHWH defends himself against the profanation of his name both in destroying and in re-creating Israel;[31] yet in the first case his reaction is partly against his own nature, since in destroying his people YHWH severs, as it were, part of his own identity. By contrast, in the undeserved re-creation of Israel, YHWH acts freely, safeguarding both his honour and his identity as the God of Israel.[32] Hence YHWH reveals himself "more" God – if this was quantifiable – in re-establishing the relationship with Israel than in howsoever powerfully turning against them.[33]

Certainly, the reasoning that YHWH saves Israel out of concern for his own name and identity is much less sympathetic than most other prophetic announcements of deliverance. It is a well-observed fact that "Ezekiel is devoid of all soft-hearted features and warmer tones. There is no mention of mercy, love, covenant faithfulness, the justice that brings salvation. This whole vocabulary is missing from the book of Ezekiel."[34] This is because, for the theology of its author, the key attributes of YHWH, which he believes the most adequate to sustain faith and hope, are supreme power, justice, and holiness – not love and mercy.[35]

8.1.3.2 Anthropological Pessimism

Ezekiel's uncompassionate idea of God may be troubling for readers; his deeply pessimistic view on human moral capabilities is no less challenging. The "rebellious house" seems to be genuinely unable to adhere to YHWH's commandments because their generation-long practice of iniquity (2:3; 3:7) has made them defiant almost by nature.[36] That is why repentance has become impossible: the people

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31 In this regard, I agree to some extent with Schwartz, "Dim View," 55 f. that exile and return are both part of one divine plan. However, in contrast to Schwartz, I do not see the necessity to view Ezekiel's God in such exclusive terms as an egocentric and rather short-sighted tyrant. Schwartz seems to jump to extreme conclusions.

32 Ben Zvi, "Understanding," 99; Wong, "Profanation/Sanctification," 232.

33 Referring to 37:1–14, Schnocks, *Rettung und Neuschöpfung*, 191 f. states that "die Handlung an den Knochen bzw. an Israel auch das Gottsein Gottes offenbaren soll, wenn in vv.6.13 f. die Gotteserkenntnis als Ziel der Handlung angegeben wird."

34 Zimmerli, *Ezekiel*, 2, 247 in relation to 36:16–38. German original: Zimmerli, *Ezechiel*, 877. Note the contrast to Jeremiah in this regard, as outlined by Schwartz, "Dim View," 49–51; Mein, *Ethics of Exile*, 242 f.

35 "Während man seine [i.e. Gottes] mitleidigen Regungen als flüchtig und vorübergehend und sein liebendes Erbarmen als nicht tragfähig genug betrachten kann, muß sein Handeln aus eigener Notwendigkeit als einleuchtend erscheinen." Fohrer and Galling, *Ezechiel*, xxix.

36 This theme is even more prevalent in Ezek 20. In this regard, Zimmerli arrives at saying, "Ezekiel is the great proclaimer of 'radical evil'; one is almost tempted to introduce the term 'original

do not even perceive their actions as wrong any more.[37] The nonchalance with which the people perform cults to foreign deities in the temple of YHWH (8:5–16) demonstrates at least a wanting sense of appropriateness, besides the rejection of YHWH.

The Ezekielian anthropology is fairly pessimistic as to moral capacity: at first, the rebelliousness is rooted too deeply in the people's hearts; after the punishment, they are "dead," hence utterly incapable of regaining YHWH's favour by their own efforts. As a result, any potential for hope needs to be placed in YHWH, in order to be valid. The motivation for restoring the relationship is either intrinsic to YHWH – or it is null and void. Ezekiel situates the reason for God's saving actions with the divine concern for being *known* just discussed, as opposed to having it resting on Israel's behaviour.[38] Joyce has expressed this aptly in the laconic phrase, "YHWH acts because he is YHWH and must be known to be YHWH."[39]

Against the background of the pessimistic idea of humanity/Israel, and faced with the exile, the anchoring of all reason for hope in YHWH alone appears as

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sin.'" Walther Zimmerli, "The Message of the Prophet Ezekiel," in *The Fiery Throne: The Prophets and Old Testament Theology*, ed. K. C. Hanson (Minneapolis: Fortress, 2003), 84. Likewise, Schwartz, "Dim View," 46 speaks of "genetically incorrigible sinners." See moreover, Konkel, "Prophet ohne Eigenschaften," 234 f.; he also argues (ibid., 238) that this negative view might be a reason for eliminating the prophet's personality.

37 The issue of moral capacity is amply discussed in Lapsley, *Can These Bones Live*. She asserts that Ezekiel challenges the dominant biblical view on "moral selfhood" through "the repeated depictions of human beings as inherently incapable of virtuous moral action" (p. 6); i.e. they are not able to choose the right option, or even to distinguish right from wrong. This ability can only be given to them "as a free and prior gift from God" (p. 6); it then expresses itself in the first place as knowledge and only secondarily as right action. To be sure, the book also contains summons to repentance (e.g. 18:30–32); for an attempt to clarification of how these relate to Ezekiel's prevailing moral pessimism and theocentricity, see C. A. Strine, "The Role of Repentance in the Book of Ezekiel: A Second Chance for the Second Generation," *JTS* 63, no. 2 (2012).

38 The re-creation "takes place so that Yahweh will be acknowledged insofar as in his new act of creation he reveals himself to his people." Zimmerli, "Message," 92.

"Entscheidende Innovation der ... Restitutionsverkündigung Ezechiels ... ist die Ablösung des Tat-Ergehen-Zusammenhangs sowie einer in der regelhaften Abfolge von Schuld, Zorn und Gericht sich äußernden Korrelation von göttlichem und menschlichem Handeln durch einen vergleichsweise komplexeren Rahmen der Erfahrung und Interpretation geschichtlicher Prozesse, in dem die 'Selbstbezüglichkeit' Jahwes (שמי למען) dominiert." Krüger, *Geschichtskonzepte*, 468.

39 Joyce, "Moral Transformation," 156. He casts this fittingly in the expression "divine self-interest" (ibid, 154). This intrinsic motivation is expressed more plainly in other parts of the book, such as Ezek 20 and 36:16–32 (which, as a probably very late reflection, summarizes some of the book's theology).

the only trustworthy way into the future.[40] "The idea that people were capable of understanding their moral failings and transforming themselves simply could not bear the weight of what Ezekiel saw as the history of failure and present of exile and destruction."[41] Human compliance, morality, and even lovability, are so unreliable in the eyes of the exilic author that they need to be kept entirely out of the equation. The very theocentricity that proclaimed YHWH as the cause of disaster subsequently forms the grounds on which a radically new beginning is possible. Only in a second step, as a consequence of the divine action, will Israel realize their fault and change their behaviour.[42]

8.1.3.3 Shame

In this context, the prediction in 43:10, that the House of Israel will be ashamed (כלם *ni.*) when hearing about the new sanctuary, is interesting. Shame was never mentioned as provoked by the punishment (for example in Ezek 8–11*) or in connection with repentance. Instead, shame is anticipated as a spontaneous response[43] to the perfection of the temple, i.e. the new order of the divine-human relationship that YHWH has brought about. This view, that deliverance should evoke shame, is unique to Ezekiel; it recurs not only in 43:10 but throughout the book in most instances where shame-vocabulary is employed (6:9; 16:52–63; 20:43; 36:31–32; 39:26; 44:13).[44] Shame is, in Ezekiel, always provoked

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40 "Because the people's destiny does not rest on human deeds but on God's name, their restoration from exile is guaranteed." Luc, "Theology of Ezekiel," 143. Phrased more pointedly, "The reason God saves is precisely that the people do *not* deserve it, …" Jon L. Berquist, *Surprises by the River: The Prophecy of Ezekiel* (St. Louis: Chalice, 1993), 109 (his italics).
History indeed holds many warnings against placing too much trust on human moral abilities.
41 Lapsley, *Can These Bones Live*, 106.
42 This is stressed various times in ibid., for example 6 f., 109–111, 181 f. Here – after the divine act of restoration – is the place of the human repentance and faithfulness emphasised by Strine, "Role of Repentance."
43 On the contrary, Odell, *Ezekiel*, 498–500, 531–533 sees the new temple as *removing* Israel's shame but her interpretation is not convincing. Differently, perhaps a little simplistically, for Konkel, *Architektonik*, 267 Israel feeling ashamed is "die andere Seite der Medaille" of YHWH's acting for the sake of his name: just as the destruction of Israel brings shame on YHWH, the restoration of Israel shames the people on account of their sinful past.
44 Ezek 6:9: the exiled survivors loathe themselves (קוט) for "their evil"; 16:52–63: Jerusalem will be ashamed (בוש/כלם) when she is restored and forgiven; 20:43: after their return to the land, Israel remembers the past in self-loathing (קוט); 36:31–32: after receiving a new heart and spirit, Israel remembers its guilt and feels self-loathing (קוט) and shame (בוש/כלם); 39:26: after Gog's defeat, while living in peace, Israel shall "carry their shame" (וְיִשְׂאוּ כְלִמָּתָם); 44:13: the Levites shall "carry their shame" and not serve as priests. Only the "shame of the nations" (כְּלִמַּת / חֶרְפַּת

by a divine action; when left to their own devices, people do not even have this capacity.[45]

Perhaps the reaction of feeling ashamed is provoked by the fact that YHWH acts now essentially differently from Israel: during the judgement, as discussed above (8.2.3.1), YHWH brought "their way upon their heads" – in other words, he just completed what Israel was doing. YHWH's behaviour was not fundamentally different from human behaviour; it was superior in power but not qualitatively.[46] By contrast, in resurrecting Israel and in reinstating, through the new temple, a new relationship between him and his chosen people, YHWH takes action freely out of his own initiative and with divine resourcefulness, as he re-creates Israel out of their dead remains (37:1–14*). The quality of these acts – impossible to human beings – and their unilaterality – without human advance performance – mark a fundamental difference from human conduct. This difference is what defines YHWH's *holiness*.[47] By creating a new future for Israel, YHWH demonstrates his being God – his holiness – in a much more unequivocal way than in his powerful work of destruction.

In this view, it is precisely the recognition of YHWH's holiness (expressed in the temple) that will lead to the recognition of the people's own un-holiness, and thus to shame.[48] The sentiment of shame can be defined as "*self*-judgment in terms of some ideal that is one's own" when people "feel they have fallen short of an ideal."[49] For this reason Israel can experience shame only once it has come

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הַגּוֹיִם), the derision by the neighbouring nations, is promised to find an end with the restoration (34:29; 36:6–7, 15, 30).

45 Lapsley, *Can These Bones Live* emphasises this strongly.

46 Wong, "Profanation/Sanctification," 233 f. notices correctly that "the sanction not only does not rectify the 'disorder' caused, but even contributes to the 'disorder' (that is, the profanation of the sanctuary and God's name)" and sees the same rationale in the Priestly flood account in Gen 6. Both in Ezek and in P, God's destructive reaction brings "the result of the original action to its logical conclusion" before eventually granting restoration.

With a slightly different accent, Baltzer stresses, "Es verdient Beachtung, daß gerade dort, wo die Heilserwartung Israels zu ihrem Ziel kommt, ganz betont die vergangenen Sünden des Volkes und Jahwes Gericht vergegenwärtigt werden. Sie werden nicht aus einem beschaulich veranlagten Drang nach Erinnerung genannt, sondern deshalb, weil nach Ezechiel Jahwes Heilshandeln ohne sein zuvor geschehenes Gericht nicht denkbar ist." Baltzer, Ezechiel und Deuterojesaja, 56.

47 Sedlmeier, "Transformationen," 227 f.

48 Lapsley, *Can These Bones Live*, 178.

49 Johanna Stiebert, "Shame and Prophecy: Approaches Past and Present," *BibInt* 8 (2000): 256 and 257, respectively. On general theories of shame, see ibid., 255–267; Lapsley, *Can These Bones Live*, 130–139; Johanna Stiebert, *The Construction of Shame in the Hebrew Bible: The Prophetic Contribution*, JSOTSup 346 (London: Sheffield Academic, 2002), 3–23.

to know and internalize the ideal of YHWH's plan with it (43:10). As long as the people were caught in their inherited stubbornness (Ezek 2–3), they had no sensitivity for disgrace (Ezek 8) because doing God's will was no ideal of their own. Punishment alone could not change their mind-set. Only when YHWH grants political, religious, and above all spiritual renewal ("I will put *my spirit* in you" 37:14a), will Israel "know YHWH" (37:6, 14) and themselves in a new light:

> The people's deliverance paradoxically entails painful revelations concerning their own past behaviour. The capacity to remember their actions as loathsome, to posses such devastating clarity of self-perception, is the equivalent of a new moral self, capable of making accurate moral assessments.[50]

This "new moral self" accrues from the contemplation of *how things should be* according to God's plan. Israel will be given the capacity for "entering into an honest assessment of the past and assuming full responsibility for what it has done."[51]

For Lapsley, this experience has strong individual traits. Given that in Ezekiel the House of Israel is throughout a collective character, I would tend to see even the process of acquiring a "new moral self" in terms of a national experience,[52] just as the judgement was a communal trauma. This is not to exclude the personal aspect, which remains crucial, but as part of, and surpassed by, the collective experience. Israel's shame for their past transgressions indicates that, *as a people*, they will have internalized YHWH's laws and acquired a new moral consciousness.

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50 Lapsley, *Can These Bones Live*, 141 (in reference to Ezek 20). In her analysis of Ezek 36 (pp. 142–145), Lapsley arrives at the conclusion that "disgrace-shame is a gift from God," a vital factor for the restoration of the divine-human relationship because it enables the people "to see themselves as 'they really are,' i.e., as Yahweh sees them" (quotes p. 145; see also pp. 188 f.). For a negative view on shame as the effect of restoration, see Schwartz, "Dim View," 63 f. Though his interpretation is innovative, there is little evidence for it from the text.

51 Davis, *Swallowing the Scroll*, 115. Although Davis refers to Ezek 20:42 f., her ideas on the meaning of the reversal of restoration and shame are generally applicable and not restricted to Ezek 20. Again, this is where repentance may start playing a role in the process of restoration.

52 In this regard, see Smith-Christopher, *Biblical Theology of Exile*, 120–123. In his discussion of shame in exilic penitential prayers, he underlines its socio-political function as criticism of history. "In the end, shame is a mark of honesty – it is an admission that allows transformation because it offers hope that the new way will not repeat the acknowledged mistakes of the old way. ... To confess that a society was wrong in the past is to declare that a new identity is necessary, and perhaps even emergent: 'We are not them.'" (p. 122). Examples from the twentieth century illustrate that the need for this kind of collective shame, sadly, never loses its topicality.

8.1.3.4 Grace

As we have seen, in Ezekiel's theocentric view the new beginning depends solely on YHWH, independent of any human accomplishment or even repentance. On the one hand, this grows out of a pessimistic anthropology – the author does not believe in the people's capability to comply with the divine laws. On the other hand, by emphasizing that all critical action is carried out by YHWH, Ezekiel develops, centuries before Paul's reflections on the crucified Christ, a theology reminiscent of, or at least preparatory to, the doctrine of salvation by grace alone.[53]

Scholars who speak about the beginnings of "grace" in Ezekiel usually refer to texts such as Ezek 20 or the new heart and spirit in 11:19; 36:26–27.[54] In those passages, the self-referentiality of the divine acts of renewal and the irrelevance of Israel's demeanour for its own salvation undoubtedly become most evident.

> Israel can look ahead to salvation without having done anything for it in return. It is obvious that, from here, the way is not far to the notion of justification of the sinner by grace alone (*sola gratia*). ... If ever there was one Old Testament author who conceptually prepared the Pauline doctrine of justification, then it is the writer of this chapter [i.e. Ezek 20], which has been receiving far too little interest from the theological public.[55]

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53 On this topic, see e.g. Raitt, *Theology of Exile*, 223–225; Joyce, "Moral Transformation," and, in his commentary, "'Grace' is absolutely characteristic of Ezekiel. Although the word *ḥēn*, often translated 'grace', is not used, there is much in Ezekiel that shares affinities with what the Christian tradition has spoken of in terms of 'grace'. And far from this being an anachronistic imposition of New Testament ideas, it is Christianity that is the borrower here. Exilic theological developments are fundamental to New Testament and especially Pauline theology." Joyce, *Ezekiel*, 27. On the topic of justification before God in the OT and ANE, see also Thomas Staubli, "Alttestamentliche Konstellationen der Rechtfertigung des Menschen vor Gott," in *Biblische Anthropologie: Neue Einsichten aus dem Alten Testament*, ed. Christian Frevel, QD 237 (Freiburg: Herder, 2010), 88–133. The article provides an interesting overview, though he fails to mention Ezekiel.
54 For example, Krüger, *Geschichtskonzepte*, 482–484; and, on Paul's use of "heart of flesh" in 2 Cor 3:3, Harm W. Hollander, "'A Letter Written on Tablets of Human Hearts': Ezekiel's Influence on 2 Corinthians 3:3," in *The Book of Ezekiel and its Influence*, ed. Henk Jan de Jonge and Johannes Tromp (Aldershot: Ashgate, 2007), 110–118. We need to keep in mind, however, that the originality of both passages on the new heart is very much disputed.
55 Rüdiger Bartelmus, "Menschlicher Misserfolg und Jahwes Initiative: Beobachtungen zum Geschichtsbild des deuteronomistischen Rahmens im Richterbuch und zum geschichtstheologischen Entwurf in Ez 20," *BN* 70 (1993): 46. "Israel kann Heil erwarten, ohne etwas dafür getan zu haben. Daß von da der Weg zum Gedanken der Rechtfertigung des Sünders 'sola gratia' nicht mehr weit ist, liegt auf der Hand. ... Wenn es einen alttestamentlichen Autor gibt, der die paulinische Rechtfertigungslehre sachlich vorbereitet hat, dann ist es der Schreiber dieses in der theologischen Öffentlichkeit viel zu wenig beachteten Kapitels [i.e. Ezek 20]." The above translation is mine.

However, from what has been said so far, the same notion is present in the original vision accounts when read together.[56] The visions in 2:3–3:15*; 8–11* are very clear about Israel deserving not only punishment but rejection and the "death" of their collective identity; likewise the re-creation of the "dead" through the gift of the divine spirit (37:1–14*) and the reorganisation of the divine-human relationship (40:1–43:10*) is unmistakably the work of YHWH alone and entirely unprompted by human merits. These notions contain

> the same basic, generic theological structures that are invoked [by Christians] to interpret the 'Christ Event': the death of useful human initiatives, a caesura in the man-God relationship, a resurrection of human possibilities by a creative act of divine grace.[57]

In fact, when comparing certain sections of Paul's letter to the Romans with Ezekiel's theology as defined here so far, similarities are readily evident. For example, in Rom 3:9–28[58] Paul first illustrates the sinful state of humankind (3:10–18) by paraphrasing Ps 14:2–3 LXX,[59] which could pass as a condensed description of

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56 That the original vision accounts are meant to be read together is evident from their interrelatedness, as discussed in Chapter 6.

57 Raitt, *Theology of Exile*, 223. Raitt saw in the common notion of undeserved grace in both exilic and neotestamentarian theology a promising path for Jewish-Christian theological dialogue.

58 "We have already charged that all, both Jews and Greeks, are under the power of sin, as it is written:

'There is no one who is righteous, not even one;

there is no one who has understanding, there is no one who seeks God.

All have turned aside, together they have become worthless;

there is no one who shows kindness, there is not even one.

Their throats are opened *graves*; they use their tongues to deceive.

The venom of vipers is under their lips. Their mouths are full of cursing and bitterness.

Their feet are swift to *shed blood*; ruin and misery are in *their paths*,

and the way of peace *they have not known*.

There is *no fear of God* before their eyes.'

... But now, apart from law, *the righteousness of God has been disclosed*, and is attested by the law and the prophets, the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction, *since all have sinned* and fall short of the glory of God; *they are now justified by his grace as a gift*, through the redemption that is in Christ Jesus. ... *He did this to show his righteousness*, because in his divine forbearance he had passed over the sins previously committed; it was *to prove* at the present time *that he himself is righteous* and that he justifies the one who has faith in Jesus. ... For we hold that a person is justified by faith *apart from works* prescribed by the law" (Rom 3:9–18, 21–26, 28 NRSV; italics added).

59 Ps 14:2–3 LXX (Brenton): "The Lord looked down from heaven upon the sons of men, to see if there were any that understood, or sought after God. They are all gone out of the way, they are together become good for nothing, there is none that does good, no not one. Their throat is an

Ezekiel's "rebellious house." Paul's reasoning is of course distinctly universalistic and christological, and emphasises the importance of personal faith. But, like Ezekiel, Paul also stresses that God's saving action "by grace as a gift" (v. 24) is intended "to prove … that [God] himself is righteous" (v. 26). Therefore, even the neotestamentarian grace contains a markedly self-referential aspect. Most importantly, the gap between divine will and human conduct is bridged, both in Ezekiel and in Paul, in a one-sided effort; "the god achieves right action on the part of his people only by doing himself what is required on their behalf."[60]

To be sure, it is undeniable that "YHWH's action in Ezekiel has a harder edge to it than most Christian presentations of grace."[61] This is explained not only by Ezekiel's greater age, but first and foremost by his dramatic historical circumstances, which made a "harder edge" more appropriate.

This is not the place for an in-depth examination of the relationship between Ezekiel's and Paul's version of *salvation by grace alone*, or of the other aspects discussed. The aim of this section is simply to outline some of the great theological potential that derived from the existential crisis of the Babylonian Exile. It is impressive that this potential is fully extant in the oldest layers. Regardless of the unforgiving and pitiless images and statements that so easily hamper the approach to Ezekiel, this makes of him a more than respectable theologian.[62] Zimmerli couched this awareness, over sixty years ago, in the following words:

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open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways; and the way of peace they have not known: there is no fear of God before their eyes." Cf. Ps 5:9; 10:7; Isa 59:7–8; Pro 1:16.

60 Mein, *Ethics of Exile*, 246. This does not exclude the requirement of an *answer* on the human part.

61 Ibid. On this subject, Schwartz, "Dim View," 64–67 is correct in pointing out that there is no mentioning of divine love or forgiveness as reasons for YHWH's unilateral act of restoration. Yet the ill intentions, which Schwartz infers from this unemotional and self-concerned image of God, seem exaggerated. Whether YHWH saves Israel out of compassion or because he needs them in order to be present in history surely makes a conceptual difference but it does not *a priori* exclude the notion of grace. To put it with Lapsley, "The human condition may be seemingly irremediably broken in Ezekiel, and the divine wrath is arguably nowhere more fierce, but it is also only by divine unilateral action alone that the human-divine relationship can be set aright. In that sense, the book of Ezekiel bears some resemblance to the writings of Paul in the New Testament." Lapsley, "Ezekiel," 285.

62 Joyce, *Divine Initiative*, 129.

In Ezekiel we hear a curious and strange formulation of "grace alone" (sola gratia). But who could fail to see that all of his prophecy is extremely close to that kerygma that experiences in Jesus Christ the final divine proclamation and its extension beyond the historical people of Israel? Who could fail to see that even in our broken time, which suffers from the loss of its righteousness and its true life, Ezekiel's words are full of breathtaking actuality?[63]

8.2 Developments in Selected Redactional Layers

The theological considerations based on the portrayal of the relationship between YHWH and Israel so far were limited to the original vision accounts. At this point, we shall take into account the redactional layers. It is an interesting observation that these, generally, do not focus as much on the relationship between Israel and YHWH. Chapter 7.3 has already discussed the vision of the Glory of YHWH and the vision of the river; in neither is the House of Israel mentioned, though at least the healing river has implications for their living in the land. Neither vision adds significant new aspects to the themes discussed here above. The other redactional layers, namely the cherubim redaction (Ezek 10), the two wheel redactions (1:15–21; 10:9–12, 16–17), the two redactional vision accounts (3:22–27; 44:4–6*), and the insertion in 37:7–10, usually expand on one aspect of the basic narrative. Overall, they do not deal explicitly with the relationship between YHWH and Israel.

There are, however, two noteworthy innovations in the presentation of Israel: firstly, a considerable decrease of the anthropological pessimism (in Ezek 9; 43–48); secondly, the contrast of two competing groups of Israelites through the combination of 11:1–13, 14–21.

8.2.1 More Confidence in Moral Ability

It can be argued that the partial-judgement revision in Ezek 9 and the wide-ranging law corpora introduced in Ezek 43–48[64] diminish the original pessimism of Ezekiel's anthropology. Contrary to the former emphasis on inherent immorality and, at best, passivity, in these redactions human behaviour plays a much more decisive role and has, at least in theory, the potential of being righteous.

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63 Walther Zimmerli, "Das Gotteswort des Ezechiel," in *Gottes Offenbarung: Gesammelte Aufsätze zum Alten Testament*, TB 19 (Munich: C. Kaiser, 1963), 147. The cited translation is taken from: *Fiery Throne*, 106.

64 According to Konkel, *Architektonik*, 286 f., the bulk of the law texts in these chapters is part of what he calls the "second expansion" (*zweite Fortschreibung*). Refer to Chap. 5.3.

8.2.1.1 The Righteous Citizens in Ezek 9

As we have seen, the original vision accounts, along with other passages of the book, advocate a very pessimistic view on human moral capacities, arriving at denying that Israel, in particular, is able to make righteous moral decisions on their own.[65] The partial-judgement revision in Ezek 9 stands in opposition to this general outlook. By means of just a few additions,[66] this redaction transforms the originally total judgement, in which all inhabitants of Jerusalem are killed (9:6a), into a partial judgement, sparing the innocent and righteous, "those who are sighing and mourning over all the abominations" (9:4c).

This presupposes, however, that for certain individuals within the House of Israel it was possible to discern good from evil, and faithfulness from idolatry. These individuals were moreover able to choose the right option for themselves and to feel troubled by the wrong choices of their fellow citizens. They are spared because they *deserve* it.

Herein lies the greatest difference to the original account. For the original temple vision, the problem of individual behaviour is really a minor matter, as both guilt and punishment are pertaining to *the House of Israel* – and this collective entity *does not deserve* mercy (8:18; 9:5, 9–10). The question of individual survivors is outside the author's interest.[67] For the real threat is not the loss of individual lives but the loss of Israel's collective identity as the people of YHWH. While the redactor seems to consider individual exemption from the punishment as equivalent to salvation, in the logic of the original texts physical survival – as in the case of the exiles – does not replace the need for YHWH's restoration (which is an intrinsically *undeservable* gift).

At any rate, the fact remains that through the conversion of Ezek 9 into a partial judgement, not only the harshness of the message of destruction is mitigated, but also the anthropological pessimism as it is prevalent in the original writings.

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65 Refer to Section 8.1.2.3.
66 Namely 9:2e, 3cd, 4, 6b₁cb₂, 11 and the direction אַחֲרָיו in 9:5b. For the presupposed redaction criticism, see Chap. 3.2.2. This revision could not be dated.
67 Joyce, *Divine Initiative*, 61–66, though treating all of Ezek 9 as original, arrives at the similar conclusion that the element of individualism present in the marking of the righteous is subordinate to the general aim of announcing a thorough collective judgement. "Indeed, there seems to be no direct interest in the possibility that there may be some righteous to be spared" (ibid., 63).

8.2.1.2 The Laws (Ezek 43–48)

The examination of Ezek 40–48 was restricted to the formally visionary parts. Therefore, a detailed discussion of the law corpora, which over time were accumulated within those chapters, is not possible here either. However, in the context of trusting or not in the human capability of moral discernment and moral choices, the laws should be at least briefly mentioned. In comparison to the passivity expected by the basic vision account (40:1–43:10*), the laws obviously reflect a later stage of the "new era," as they prescribe Israel's own active contribution to making the new society function.[68] Laws embrace, by their very nature, the basic assumption that humans are capable of complying with them – otherwise the institution of laws would be absurd. In this general sense, the pertinent redactions in Ezek 43–48 have a more positive view than the original writings on people's competence for "doing the right thing."

8.2.2 Jerusalem vs. *Golah* (11:1–21)

Although the oldest versions of the two disputation words 11:3–12* and 11:14–20* are authentic Ezekielian writings, their expanded and combined insertion (11:1–21) occurred redactionally at a more recent point in time.[69] The two oracles each express the relationship between YHWH and Israel in their own way. However, by their juxtaposition a greater contrast is created between the inhabitants of Jerusalem, whose pretensions are rejected, and the Babylonian *golah*, who are promised to return to their homeland and to receive a new heart. Since this rivalry between two Israelite groups has not yet been encountered in the visions so far, it will be worthwhile to look at how 11:1–21 in its redactional final form portrays both groups and their relationship with YHWH.

8.2.2.1 YHWH and Jerusalem in 11:1–13

The disputation word about the cauldron and the meat (11:1–13) concentrates on the relationship between YHWH and a specific group of leaders in Jerusalem.[70] These are introduced by the prophet-narrator quite neutrally as "leaders of the

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68 This tension between activity and passivity in Ezek 40–48 is noticed also by Zimmerli, "Planungen," 233 f. and Mein, *Ethics of Exile*, 251–255.
69 Refer back to Chaps 3.2.1 and 6.2.3.
70 Even when disregarding the secondary verses 11:1–2, 13 (see 3.2.1.1), it seems the disputation word was always addressed to leading inhabitants of Jerusalem.

people" (11:1d) but immediately characterized by YHWH as "planners of malice (הַחֹשְׁבִים אָוֶן) and advisers of evil advice (הַיֹּעֲצִים עֲצַת־רָע)" (2b). Their slogan, "[Time] is not near to build houses; this [city] is the pot, and we are the meat" (3b–d), remains obscure in detail but it seems to communicate a sense of false security and arrogance. The narrative does not describe these men's actions directly; all that the reader comes to know about them is reported in divine speech. Once again, it is YHWH's view that both the prophet-narrator and the audience are supposed to internalize. In YHWH's words, the officials around Jaazaniah and Pelatiah have filled the city with murder victims (6ab, 7b$_p$c). Violent as they are, though, they *fear* the sword (חֶרֶב יְרֵאתֶם; 8a); hence they will *fall* by the sword (בַּחֶרֶב תִּפֹּלוּ; 10a) because YHWH will *bring* the sword upon them (בּוֹא *hiph.* 8b). Besides, YHWH will take them out of the city (7e, 9a), give them into the hand of enemies (9b), and judge them (9c; 10b, 11c). The aim of all this appears to be the demolition of their overstated self-confidence, replacing it with the knowledge of YHWH. In fact, the only positive statement is the twice repeated recognition formula: "you shall know that I am YHWH" (10cd, 12ab). So far, this disputation word differs from other announcements of judgement only in that it is addressed to a specific group of Jerusalemites rather than to the entire House of Israel.

The delivery of this message is entrusted to the prophet who is, in contrast to the original temple vision, repeatedly commanded to speak (נבא *hiph.* 4ab; אמר 5c, 16a, 17a). Although his speech is not explicitly reported, it is implied in the link verse 13a ("during my prophesying"). The demise of Pelatiah comes unexpectedly, for the reader as well as for the prophet-narrator. While the cause of death remains unclear,[71] the event makes the prophet exclaim in distress, enquiring whether YHWH would leave a "remnant of Israel" (13c–f).

8.2.2.2 YHWH, Jerusalem and the Exiles in 11:14–21

The second disputation word (11:14–21) is supposed to function as the answer to this cry. However, its focus shifts from Jerusalem to the exilic community (11:15a$_p$–b). While 11:1–13 is concerned with a particular group of Jerusalemites in opposition to their victims, 11:14–21 contrasts all the inhabitants of Jerusalem (יֹשְׁבֵי יְרוּשָׁלַ͏ִם; 15a) with the exiles, of whom the prophet is part (אַנְשֵׁי גְאֻלָּתֶךָ; 15a$_p$). The former do not appear as proper characters; they are only required as the source of yet another quote to be contradicted. In their opinion, the deportees

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71 Schöpflin, "Destructive and Creative," 115 f. sees behind the death of Pelatiah (and in 37:7–10) a magical understanding of prophecy.

have gone "far away (רחק) … from YHWH; to us this land is given as a possession" (15bc).

YHWH's reply does not immediately address the expectations of those who remained in the city but speaks about the fate of the exiles. Verbal clauses with the exiles as subject can be differentiated into statements about their past/present (*x-qatal* clauses) and statements about their future (*wᵉqatal* and *x-yiqtol* clauses).[72] YHWH claims responsibility both for their present state and for their future. The deportees have come (בוא 16f) or, more precisely, been scattered (פוץ *ni.* 17e) among other countries. YHWH affirms, repeating the verb רחק from the Jerusalemites' saying, that he brought the exiles far away (16c) and scattered them (פוץ 16d).

However, they are remote only in relation to their homeland, not to their God who declares, "I have become for them לְמִקְדָּשׁ מְעַט (a sanctuary for a little while/to a little extent) in the countries to which they have come" (16ef), i.e. YHWH himself takes on the function of the very sanctuary that has become unavailable for the deported people.[73] The text leaves us with no further explanations as to how exactly the author envisioned this sanctuary. In any case, seeing as the temple used to be the privileged place for the encounter with YHWH, 11:16e designates a real but limited accessibility of YHWH for the exiles: somehow, the contact can and will be maintained even in Babylonia and without a proper place of worship. This does not ultimately substitute for the temple – indeed, for Ezekiel's idea of restoration a new temple is fundamental.[74] Rather, the מִקְדָּשׁ מְעַט represents a kind of interim connection between YHWH and the exiles, "a real, if only partial, anticipation" of the covenant to-be-restored.[75]

Accordingly, the exile is only a temporary condition, as YHWH will gather (קבץ 17c) and assemble (אסף 17d) the people and give (נתן) them back their territory (אַדְמַת יִשְׂרָאֵל; 17 f). This is in plain contradiction to the belief of the remaining population of Judah that the land has become *their* property (15c). When the

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72 The alteration of second and third person plural masculine forms in 11:16–20 MT is not taken into consideration here (refer to Chap. 3).

73 On the מִקְדָּשׁ מְעַט, see Joyce, "Dislocation and Adaptation," 52–58; Ruwe, "Veränderung," 3–11; Kutsko, *Between Heaven and Earth*, 99 f., "God's presence is not consigned to sanctuary, for God *is* a sanctuary" (his italics); Tuell, "Divine Presence and Absence," 107 f.

74 Renz, "Zion Tradition," 91 f. and Ezek 40–48.

75 In support of this interpretation, Zimmerli, *Ezechiel*, 249; and Joyce, "Dislocation and Adaptation," 54 f. (quote p. 55) have drawn attention to the structural similarity of 11:16e to the covenant formula (היה + two constructions with לְ).

former deportees come back (בוֹא 18a) to the land they will remove (סוּר *hiph.* 18b) the idols.[76]

On top of all this, YHWH declares that he will also give (נתן) to the repatriates *one heart* (לֵב אֶחָד; 19a) and a *new spirit* (רוּחַ חֲדָשָׁה; 19b), removing (סוּר *hiph.*) their *heart of stone* (לֵב הָאֶבֶן; 19c) in exchange for a *heart of flesh* (לֵב בָּשָׂר; 19d). Bearing in mind the broad significance of the Hebrew terms לֵב and רוּחַ, respectively as the centre of personality, seat of intellect, memory and will, and as a person's attitude, vigour, and mere breath of life,[77] the replacement of heart and spirit virtually signifies to create a person anew – or to perform a complete "reset" to their original state. For a heart of stone is certainly not a natural condition but would, if it occurred literally, lead to an immediate death. Therefore, the result of the "operation" is not some kind of superhuman ability but a "heart of flesh": the restitution of natural human faculties. In line with the anthropologic view discussed above, the capacity to "follow my statutes and keep my ordinances" (v. 20ab) is obviously seen as a property of the heart of flesh only, while the heart of stone is entirely devoid of such faculty.[78] Obedience to YHWH's laws is in this perspective regarded as a positive ability connatural to humans. Instead of being a limitation to human free will (understood as liberty to disobey), the accent is all on their freedom to live according to the divine ordinances.[79] Once Israel (the former exiles) will be restored to this primordial state the covenant can be re-established (20de).

8.2.2.3 Summary (11:1–21)

Through the connection of the two oracles in 11:1–21, an antithesis is created between the proclamation of judgement to Judah's leading officials in 11:7–12 and the promise of restoration to the exiles in 11:16–20. While YHWH admits and

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76 Strine, "Role of Repentance," 488 f. draws attention to the fact that the repatriates cleanse the land of idols before they receive a new heart. He sees here a necessary human contribution to the restoration process.

77 Cf. 37:1–14. On both terms, see Hans Walter Wolff, *Anthropology of the Old Testament*, trans. Margaret Kohl (London: SCM, 1974), 34–43; Joyce, *Ezekiel*, 114–116.

78 Raitt, *Theology of Exile*, 181 f; Allen, *Ezekiel 1–19*, 165; Block, *Ezekiel 1–24*, 352 f.

79 Contra Moshe Greenberg, "Salvation of the Impenitent *Ad Majorem Dei Gloriam*: Ezek 36:16–32," in *Transformations of the Inner Self in Ancient Religions*, ed. Jan Assmann and Gedaliahu A. Stroumsa, SHR (Leiden: Brill, 1999), 268–271; Schwartz, "Dim View," 47, 60, who see herein the negation of human free will. Positions similar to mine are advanced e.g. by Fohrer and Galling, *Ezechiel*, 62; Baltzer, *Ezechiel und Deuterojesaja*, 73–83; Lapsley, *Can These Bones Live*, 182; Sedlmeier, "Transformationen," 228–233.

affirms his function as a judge in the past, he also announces his future role as saviour-God for the exiles and affirms his temporary presence with them.

Whilst in the original temple vision account the exiles are present only as the addressees (8:1; 11:25) and do not play any part in the body of the vision account, 11:1–21 betrays a specific interest in the relationship between those who remained at home and those who went into exile. This relationship is portrayed as dominated by tensions and rivalry.[80] In 11:16–20, YHWH takes the side of the exiles, defending them against the Jerusalemites and, more importantly, directing the promise of restoration to the exiles only. In the context of the question-and-answer scheme created by the connection through 11:13, this means that the "remnant of Israel," which will survive and be the foundation of a new Israel, is found exclusively with the *golah*, not in Jerusalem.

8.3 Summary

This chapter has looked at the original vision accounts (2:3–3:15*; 8–11*; 37:1–14*; 40:1–43:10*), at selected redactions (in 9:2–11; 43–48), and at 11:1–21, examining primarily the relationship between YHWH and Israel as displayed in each account or layer. The major characteristics and theological aspects concerning this relationship are present in the original vision accounts, though there are other texts, such as Ezek 20, which are more explicit in certain regards.

When the original vision accounts are read in order, they tell about the death and resurrection of Israel's identity as the people of YHWH. The connection between these opposites lies in Ezekiel's absolute theocentricity: YHWH punishes and YHWH redeems – both for the sake of his "holy name." However, the judgement is caused by human (mis)behaviour, whereas the restoration is purely an act of divine free will; hence YHWH's holiness is revealed in the restoration to a much greater extent. The theocentricity goes hand in hand with a distrustful view on human capabilities: nothing is required from Israel prior to their restoration because they are essentially capable of nothing. Even in order to recognize the truth about themselves, and to experience shame as a result, Israel needs a previous intervention by YHWH. This combination of human weakness and divine self-referential initiative produces a theology in which many scholars have seen the preliminary of the notion of undeserved grace (salvation by grace alone).

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[80] On this topic, see especially Rom-Shiloni, "Voice of the Exiles," 11–18.

While most redactions do not add to these topics, the tendency of a more positive outlook on human moral abilities can be detected in the partial-judgement revision of Ezek 9 and in the genre of law texts, amply inserted in Ezek 43–48.

The insertion of the joint disputation words 11:1–13, 14–21 brings a twofold novelty. Firstly, the juxtaposition of the two oracles presents a strong tension between two rival groups within the House of Israel: those who remained in the land and those who went into exile. YHWH aligns himself with the exiles, defining them as the "remnant of Israel." Secondly, 11:16e and 11:19 contain theologically remarkable statements about YHWH's temporary presence in exile as a "sanctuary to a little extent" (16e), and about the complete inner renewal YHWH will perform on his people, exchanging their heart and spirit (19). While a decision as to whether in particular 11:19 is authentic or redactional was not possible,[81] its statement is in line with the general theocentricity.

The portrayal of the divine-human relationship in Ezekiel, though certainly not flattering for the human part, is a profound reflection on the reasons that led to the national disaster of 597/587. Having given up every faith in human virtue, Ezekiel still refuses to give up hope and thrusts the entire weight of justice, capability, and expectation onto YHWH – not because he thinks YHWH is *merciful* enough to save Israel, but because he believes YHWH is *powerful* enough, and it is in his own interest, to do so.

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81 Refer to Chap. 3.2.1.2.

9 Of Monsters and Men: Intermediate Agents in the Vision Accounts

The portrayal of the characters has taken into account, up to now, only YHWH, the prophet, and the House of Israel. Yet there are other characters as well: an outstanding feature of all four major vision accounts, in their final form, is the appearance of auxiliary characters somehow in between the human and the divine. Several of them are described as (similar to) men, but also, for example, the four-headed creatures in 1:5–26 and the personalized הָרוּחַ in 37:9 fall into this category. This chapter will survey all intermediary agents according to the chronological order of the accounts or layers in which they appear. It will evaluate, in particular, their description, their narrative function, and their connection to YHWH.

9.1 Intermediate Agents in the Original Vision Accounts

In the original accounts 2:3–3:15* and 37:1–14*, YHWH and the prophet (and indirectly the House of Israel) are the only characters present. On the contrary, both original temple visions (8–11*; 40:1–43:10*) have one or more additional characters, men, acting on YHWH's behalf.[1]

9.1.1 The Seven Executioners of the City (9:1–10:7*)

The oldest occurrence of intermediate agents seems to be in the original account of the first temple vision (8–11*). The anonymous guide in 8:5–18 is quickly identified with YHWH in person (see 8:6f, 18); but though adducing the evidence of Israel's guilt, YHWH does not perform the judgement himself. Instead, he summons the "executioners of the city" (פְּקֻדּוֹת הָעִיר 9:1b):[2] six men carrying "destruction tools" (9:1c, cf. 2c) plus a seventh man, apparently unarmed and wearing linen garments. Apart from the fact that they appear so suddenly and that six men

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1 Refer back to Chap. 6.2.

2 The translation of פְּקֻדּוֹת הָעִיר is disputed. "This noun corresponds closely to the verb pāqad and has just about the same range of meanings. Its commonest use is to express ... intervention by a superior power (usually God or a king) in order to make a great change in the situation of a subordinate. In most of the occurrences of pᵉqūddâ of this type the change is for the worse." Victor P. Hamilton, "פְּקֻדָּה (pᵉqūddâ)," in *TWOT*, vol. 2, (Chicago: Moody, 1980), 732.

suffice to massacre an entire city's population, nothing qualifies these "men" explicitly as more than human.

The six armed men receive instructions to kill everyone, first in the temple and then in the city. Meanwhile, the seventh man is told to take fire coals from the temple and to "scatter them over the city" (10:2). In contrast to his comparatively peaceful look – unarmed and dressed like a priest – his task is the destruction of the city itself. The men obviously act under YHWH's orders. More precisely, it may be affirmed that they act in YHWH's stead, because they literally fulfil what YHWH had earlier declared to do himself: "my eye will show no pity, and I will not relent" (8:18bc). Now this is spelt out ("slay" 9:5c, 7f, "kill to their destruction" 6a, "defile" 7b) and delegated to the executioners: "*your* eye shall show no pity, and *you* shall not relent" (9:5de). The mysterious men take YHWH's place in bringing death to the city.[3]

The idea of seven subordinates who inflict damage to humans on behalf of a deity is not original to Ezekiel. In fact, the seven men are reminiscent of the *Sebetti* (Akkadian: Seven), a unit of seven Babylonian minor deities that plays a role for example in the Erra Poem.[4] The god Erra vents his anger on humanity through the *Sebetti*,[5] who are introduced in a way not unlike the seven men in Ezek 9.[6] Besides this literary source, little *Sebetti* figurines with weapons in both hands were apparently widely-used in Babylonia for apotropaic purposes;[7] hence it is to be expected that Ezekiel knew about their existence and function.

This is not to say that Ezekiel simply copies the idea. For instance, the seven men in Ezek 9 are certainly not deities. As with other concepts, Ezekiel alters what he adopts to suit his own agenda. By introducing specific agents for the execution of the judgement, the statement that YHWH personally kills his people is avoided; at the same time it remains beyond doubt that YHWH is the origin

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3 Greenberg, *Ezekiel 1–20*, 175 f. regards the number seven as signifying completion in this context.

4 The Babylonian Erra Poem was so widely diffused that it can be called "the 'first best seller' of Mesopotamian literature" (Bodi, *Poem of Erra*, 52 note 3; see pp. 52–56). Proposals as to its date range from the eleventh to the eighth century, which makes it in any case older than the book of Ezekiel. There are several points of contact between Ezekiel (in particular Ezek 8–11) and the Erra Poem, which Bodi examines at length.

5 See ibid., 99–105; also Luigi Cagni, *The Poem of Erra*, SANE 1/3 (Malibu: Undena, 1977), 18 f.

6 The *Sebetti* are characterized on Tablet I 32–38; similarities to Ezek 9:1–7 include, for example, "At the wielding of your fierce weapons ..." (Erra I 35; cf. Ezek 9:1c, 2c); "Strike upwards and downwards, spare nobody!" (Erra I 37; cf. Ezek 9:5b-d); "Kill (all) that lives!" (Erra I 38; cf. Ezek 9:6a). Quoted from Bodi, *Poem of Erra*, 101.

7 See ibid., 109 f.

of the devastation. Perhaps this serves theodicean reasons, so as to circumvent, at least, the image of YHWH massacring women and children. Alternatively, it is conceivable that the seven men, who are suggestive of soldiers, represent the Babylonian army and thus reflect Ezekiel's interpretation of the imminent historical situation: when Nebuchadnezzar's military would conquer and destroy Jerusalem, in truth, unbeknown to them, they would be carrying out nothing but YHWH's judgement.

9.1.2 The Man with the Measuring Reed (40:3–43:6*)

In 40:3b–e, another intermediate agent is introduced. Like the seven executioners, he too is "a man," carrying the tools needed for his task in his hand: "a flax cord and a measuring reed" (40:3d). In contrast to them, however, there is something non-human, or super-human, about him, as his appearance is described as being "like the appearance of bronze" (40:3c), which might indicate his affiliation with the sacred.[8]

The bronze man will be the prophet-narrator's personal guide until 43:6, and will reappear in the expansion of 44:1–2[9] and 47:1–12. His tasks include leading the way, measuring the relevant parts of the building (in Ezek 40–42), and giving explanatory comments at crucial moments: at the beginning (40:4) and at the centre point of the tour (41:4cd). Thus he is the only intermediate figure in the vision accounts who talks to the prophet.

Therefore, the bronze man in the second temple vision fulfils precisely the function that YHWH had at the beginning of the first temple vision (8:5–18). He substitutes for YHWH as guide in a manner similar to the seven men substituting for YHWH as executioner.[10] However, the reason is here not apologetic but owing to narrative logic. Since the climax of 40:1–43:10 is the entry of the Glory

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8 For example Allen, *Ezekiel 20–48*, 229; Konkel, *Architektonik*, 30. Bronze (נְחֹשֶׁת) is in its many occurrences in Ex (P) closely related to the Tabernacle (e.g. Ex 26:11, 37; 27:2–4, 6, 10, 11, 17–19; 30:18), and accordingly, in 1 Kings 7:13–47, to Solomon's temple. Perhaps this is the background for Ezekiel's use of it here.

As mentioned in 6.2.5.2, verses 9:2 and 40:3 share a series of lexemes, though partly employed in different contexts: וְהִנֵּה (9:2a; 40:3a), נְחֹשֶׁת (9:2g; 40:3c), בְּיָדוֹ (9:2c; 40:3d), שַׁעַר (9:2a; 40:3e), and עמד (9:2g; 40:3e).

9 The question whether the man or YHWH is the subject of 44:1–2 was discussed in Chap. 5.3.3.1 and decided in favour of the man.

10 This is one of the reasons why Rudnig regards the man as a late redactional insertion; see Rudnig, *Heilig und Profan*, 101 f. He does not consider the above suggested interpretation.

of YHWH into the new temple (43:2), it is fundamental that YHWH is absent prior to that. YHWH cannot show the prophet around the sanctuary before he actually arrives.[11] On the other hand, the narrative requires the prophet's knowledge of the temple before he sees YHWH return, and it also requires a guide to make sure the prophet learns (and then transmits) the "right" parts of the building and its dimensions.[12] The author's solution to this dilemma was to delegate the role of the guide to a kind of "special deputy": the man. The fact that he is called a *man* (אִישׁ 40:3b) makes it very clear that he is distinct from God;[13] but since he is moving in very holy spheres – in 41:3a he even enters the most holy place – he is qualified, by his "appearance ... like the appearance of bronze" (40:3c), as somewhat more than a mere human being.[14]

9.1.3 Summary

The two original temple visions employ special characters that range somewhere between human and divine. These appear as almost normal men, equipped with the tools needed for their duty. Their description is short and functional as the focus is entirely on their task;[15] their appearance does not distract from the plot but instead contributes to it. They have no intermediary function as they do not relate to the prophet at all but only to YHWH.[16] In both visions, the men act in place of YHWH where, on narrative or theological grounds, YHWH's action in person is impossible or undesirable.[17]

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11 So also Rimmon Kasher, "Anthropomorphism, Holiness and Cult: A New Look at Ezekiel 40–48," *ZAW* 110 (1998): 202; and Konkel, "Gola von 597," 371 (see pp. 365–371 in decided criticism of Rudnig). Kasher finds an analogous reason for the presence of the man in 47:1–12: "if God Himself were to accompany the prophet on his tour of the stream, this would signify that God had left His Temple"; this of course would be counterproductive to the narrative.

12 See Chap. 7.1.

13 The distinction between YHWH and the man is evidenced also by 40:4f; 43:6; Konkel, *Architektonik*, 30. Konkel further remarks correctly that the man's bronze appearance resembles more the living beings (1:7) than the figure above the throne.

14 In fact, the guide can be seen as a precursor of the *angelus interpres* in later apocalyptic vision reports; Zimmerli, *Ezechiel*, 41*.

15 "Erzähltechnisch ist er [i.e. the bronze man] damit als Hilfspersonal zu charakterisieren und damit den sechs Männern der ersten Tempelvision zu vergleichen." Konkel, *Architektonik*, 30 note 78.

16 Kasher, "Anthropomorphism," 202.

17 The partial-judgement revision adds "the case/inkpot of a scribe" (קֶסֶת הַסֹּפֵר) to this man's attributes (9:2e, 3d, 11b) and has him firstly draw a *taw* (*x*) on the forehead of the righteous. The

9.2 Intermediate Agents in the Redactions

9.2.1 The Four Living Beings (1:5–26)

The border to Phantásia is crossed in the redactions, beginning with the four composite creatures in the vision of the Glory of YHWH (1:5–26).[18] In modern terms we might call them "monsters"; the vision calls them by the vague and unspectacular term חַיּוֹת (1:5a), which is commonly used for wild, untamed animals. These "animals," however, are said to have "human likeness" (5c), although there is not much to them that is human. Each has not only four wings (6b) but also four faces (6a): one human, one of a lion, one of an ox, and one of an eagle (10). The "human form" must therefore refer to the creatures' upright posture. Indeed they have straight legs – but with calf hooves (7ab). They also have human hands (8a). Just like the man in 40:3, they look as if they are made of bronze (7c).

As stated earlier, the four creatures are iconographically related to so-called sky bearers known in Mesopotamia.[19] YHWH appears in Babylonia on his heavenly throne – but, as a measure of caution, the throne, the firmament, and most of all the four living beings, form, as it were, a triple buffer zone. The entire constellation simultaneously emphasises YHWH's holiness and safeguards it from direct contact with, and contamination by, the unclean land.[20]

Grammatically, the living beings are subjects to movement verbs (הלך 1:9bc, 12abcd, 19a, 21a, 24b; סבב [לֹא] 9b, 12d) and, towards the end of the vision, to verbs of terminating motion (עמד, 21b, 24b [25c]; רפה 24b [25c]).[21] The four creatures neither speak nor are they addressed. The fact that they touch each other's wingtips, forming a square that moves in perfect unison, results in a somewhat

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redactional scribe contrasts in two points with the original tasks of destruction. Firstly, the scribe does not act in YHWH's place – YHWH stated precisely that he would *not* spare anyone (8:18). Secondly, the scribe is the only intermediate character in all vision accounts – in fact, the only character at all, besides the prophet – to address YHWH, confirming the completion of his first mission (9:11). Otherwise, the seven men do not speak at all.

18 The living beings and their literary relationship to the living cherubim in the amplification of Ezek 10 have already been discussed in Chaps 2.4.2.3 and 6.4.1.

19 Refer to Chap. 2.4.2.3; Keel, *Jahwe-Visionen*, 207–216, 230–250.

20 "God's presence is removed from the prophet by a graduated, spatial system of tiered holiness." Stephen L. Cook, "Ezekiel," in *ThBC*, ed. Gail R. O'Day and David L. Petersen (Louisville: Westminster John Knox, 2009)," 245; similar Krüger, *Geschichtskonzepte*, 433. Zimmerli, *Ezechiel*, 36 does not recognize this indirect affirmation of YHWH's holiness. Keel, "Herrlichkeitserscheinung," 145 speaks of transcendence ("wenn auch vorerst nur räumlich").

21 Verses of the wheel redaction have been included. 1:25c is text-critically insecure.

static impression, despite the strong accent on motion.[22] Both aspects agree if the four creatures are seen, in a secondary role, as living components of the travelling throne.

Hence the four living beings have a double function: as sky bearers they separate and protect the sphere of the Holy from the profane land, and highlight YHWH's universal authority; as throne bearers they facilitate unrestricted mobility. Both functions together illustrate that YHWH's dominion and presence are limitless, and certainly not confined to temple or land. In this sense, the living beings underline certain aspects of YHWH's character; they serve YHWH but – contrary to the above discussed men – they do not act on YHWH's behalf. At the same time they are far more extraordinary than the men in the original visions, and there is a notably higher interest in the details of their appearance. All this contributes to the conclusion that the living beings are essentially symbols rather than agents: they are the personalized highlighting of YHWH's authority and holiness, without having any discrete individuality.

9.2.2 The "Likeness of Human Appearance" (1:26c–27; 8:2–3b)

The figure looking like a man in 8:2–3b derives from the redactional effort to assimilate Ezek 8–11 to Ezek 1. In 1:26–27, the same humanlike character, his lower half like fire and upper half like חַשְׁמַל,[23] is as close a personification of YHWH as may be dared. Within Ezek 8, the likeness of a man takes part in transporting the prophet from his house to Jerusalem, carrying him rather uncomfortably by the hair. Under the assumption that 8:4 was added later than 8:2–3b,[24] the luminous figure is also the one who guides the prophet through the temple area. This means he is identical to YHWH. Therefore 1:26–27 and, depending on it, 8:2–3b contain a daringly anthropomorphic and detailed image of YHWH.[25] For this reason they speak of "likeness" and "appearance," in order to avoid any

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22 So for example Zimmerli, *Ezechiel*, 54.

23 Many authors compare this description with the famous ninth-century ceramic image of the god Aššur; e.g. Ibid., 56 f; Allen, *Ezekiel 1–19*, 36 f; Odell, *Ezekiel*, 30–32.

24 Refer back to Chap. 3.2.

25 Referring to the colophon immediately following 1:26–27, Mettinger, *Dethronement of Sabaoth*, 113; and Kutsko, *Between Heaven and Earth*, 87–91 point out that, in comparison to P, Ezekiel's כָּבוֹד has much stronger anthropomorphic traits. Likewise, Kasher, "Anthropomorphism," 193 takes the human form of the Glory (1:26–28) as one proof for Ezekiel's overall anthropomorphic conception of God, understanding every appearance of the Glory of YHWH as humanlike. While he might be overstating this point, it is interesting that he does not mention 8:2–3b.

impression of a heretic identification of God and human being.[26] YHWH is not man, yet the image of a likeness of human appearance (דְּמוּת כְּמַרְאֵה אָדָם) may be acceptable, seeing that humankind is created as a likeness of God (cf. Gen 1:26 נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ).

This interpretation applies well to 1:26–27 – the awe-evoking vision of the Glory of YHWH concludes with the very sight of God. However, it does not explain why the anthropomorphic image of YHWH was inserted at the beginning of the first temple vision. Being only a single and unprepared occurrence, the powerful image loses much of its effect. Neither on a narrative level nor theologically is it necessary that the prophet *sees* YHWH before he even reaches Jerusalem. So it seems that the rationale of the insertion was simply to connect the ending of Ezek 1 to the beginning of Ezek 8, by creating an implicit back-reference. Essentially, the fiery manlike appearance in 8:2–3b has no practical significance other than its linking and harmonizing value.[27]

9.2.3 The Four Living Cherubim (10:1–22*)

Distinct from the temple cherubim statues, the four living cherubim in 10:1–22 form a living throne, awaiting the Glory of YHWH like a taxi in front of the building.[28] It was the result of Chapter 6.4 that they are inspired by the living beings of Ezek 1 in combination with the temple cherubim mentioned in the original vision account 8–11*. In this respect, their first function is to create coherence between the two visions, increasing the unity of the book.[29]

The living cherubim can be the subjects of verbless clauses, infinitive constructions, and of verbal sentences that employ verbs of motion (רום 10:3a; עמד 10:15a, 19b; נשא 10:19a; 11:22a; הלך 10:22c). Even on the level of grammar, the cherubim thus emphasize the mobility of YHWH's Glory, an idea that is of course given already by the image of a flying throne itself.

In contrast to Ezek 1, the emphasis of the living cherubim seems to be more on their function and less on their appearance. The very first attribute mentioned about the cherubim is the sapphire throne over their heads (10:1b$_2$); thus the

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26 Refer back to Chap. 2.4.

27 Konkel, *Architektonik*, 30 note 77 wonders whether the reason why 8:2–3b tries to conflate the hand of YHWH, the spirit, and the manlike figure might be a critical stance toward an "inflation" of intermediaries.

28 Refer to Chap. 3.2.3; Allen, *Ezekiel 1–19*, 151.

29 Wood, *Of Wings and Wheels*, 135.

throne is given more prominence here than in 1:26.[30] The second piece of information about the cherubim is their position (10:3a). After that, the sound of their wings is described (10:5); this too has a narrative function as the movement of the wings prepares the cherubim's departure. Disregarding the wheel redaction (10:9–12, 15–17) and other more recent verses (10:8, 13, 14), the cherubim are next seen accommodating their divine passenger (10:18), rising up from the ground (10:19ab), and flying, with the Glory of YHWH above them, to the east gate (19de). Only then, more details of their appearance are given, combining the classical features of cherubim as winged quadrupeds with those of the four sky bearers: four faces (not one), four wings (not two), and something like human hands (10:21).[31] While the cherubim certainly have a symbolic value,[32] they are portrayed more in terms of their purpose than the living beings of 1:5–26 and the cosmological connotations of the sky bearers are less accentuated in the cherubim. Despite the assimilation to 1:5–26, the cherubim essentially remain what they classically are: throne bearers.

In sum, the cherubim are at the service of YHWH's mobility and independence from the Jerusalem temple. They also underscore YHWH's power, yet different from the living beings in 1:5–26 they have a practical function in the narrative's plot, providing a means for YHWH's glorious exit from the temple. On a book-editorial level, the similarity between living beings and living cherubim increases coherence.

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30 The dome (הָרָקִיעַ) too is mentioned in 10:1b₁ but only as an indication as to where the throne is ("on the dome"), not in its own right. In comparison, the valuation seems to be the reverse in Ezek 1, as the firmament is not only properly introduced in 1:22a but repeatedly referred to in 1:23a, 25a, 26a₁ whereas the throne occurs only twice in 1:26a₂c.

31 As noticed in Chap. 6.4.1, the features of the living beings avoided are those least compatible with cherubim. In chronological order, the cherubim are the first intermediate beings in the visions that are not described as humanlike in any way whatsoever. There is also no reference to bronze (possibly because the real temple cherubim were gold-covered but this is not mentioned either).

32 Keel, "Herrlichkeitserscheinung," 139 explains cherubim, and composite creatures in general, "als eine Art gefährlicher Kampfhunde, … die im Dienste anderer gefürchtet und gehasst sind, im eigenen Dienst aber eine 'Waffe' darstellen, die Respekt verschafft." In this sense, the cherubim, just like the living beings, highlight the majesty and power of YHWH.

9.2.4 Breath, Wind, and Spirit (37:9)

About two-thirds of the fifty-two times that the term רוח recurs in the book of Ezekiel are within the final-text vision accounts.[33] Of these, only ten or eleven occurrences are authentically Ezekielian,[34] distributed through all four original vision accounts (though mostly in 37:1–14*). These oldest instances of רוח are always anarthrous.[35] Semantically, they can be subdivided into two groups: natural רוח and divine רוח. In the first case, רוח signifies either "breath," as the principle of all life (37:5b, 6d, 10c), or it refers to the human mind (3:14c; [11:19b]). In the second case, רוח can indicate a divine wind-like force,[36] which transports the visionary over long distances (8:3c; 11:24ab; 37:1b) or over a barrier (43:5a): a kind of tool for well-directed movement. The only reference to YHWH's רוח in the sense of divine will and mind is 37:14a.[37]

Only the redactor of the vision of the bones (37:7ab, 8e–10b) adds a new, unprecedented meaning by introducing הָרוּחַ (37:9bdf), with a definite article.[38] The article is here not simply an anaphoric reference to the life-breath (רוח) in 37:5–6, because the latter is said to be a gift directly from YHWH: "*I will give breath into you*" (6d). הָרוּחַ appears to be an autonomous persona distinct from YHWH, since it is verbally addressed by YHWH via the prophet. Moreover, "the Spirit" is not in the same location as YHWH and the prophet; it needs to be sent for. At the same time it is portrayed as omnipresent, in that it comes from all

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33 Ezek 1:4b, 12b, 20a[b]d, 21d; 2:2b; 3:12a, 14ac, 24a; 8:3c; 10:17c; 11:1a, 5af, 19b, 24ab; 37:1b, 5b, 6d, 8e, 9bdf[*bis*], 10c, 14a; 42:16a, 17a, 18a, 19a, 20a; 43:5a (35 occurrences).

34 Ezek 3:14c; 8:3c; 11:24ab; 37:1b, 5b, 6d, 10c, 14a; 43:5a; and perhaps 11:19b.

35 The definite article in 37:10c (הָרוּחַ) is a redactional assimilation to 37:9; originally, it read רוח without article (refer to 4.2.2.5).

36 This רוח is specifically defined as "divine spirit" (11:24a) and "spirit of YHWH" (37:1b). At the same time, the basic meaning of "wind" is still significant, as the transporting רוח seems to be a wind-like force at YHWH's disposal; in fact, scholars argue whether this transporting רוח is better translated as "spirit" or "wind." For an overview of the discussion, see Robson, *Word and Spirit*, 83–85, 108–114.

37 For a summary of how various other exegetes categorize the meanings of רוח in Ezekiel, see ibid., 18–20.

38 See Chap. 4.2.2. This is probably to be distinguished from 1:12b, 22ab where הָרוּחַ determines the direction in which the living creatures and the wheels move. Of the latter, the literature offers divergent interpretations. For example, Zimmerli, *Ezechiel*, 68 refers it to the will and mind of the living creatures. Block, "Prophet of the Spirit," 36, sees in 1:12, 20abd, 21d "the vitalizing principle of life that comes from God himself" at work. Similarly, Robson, *Word and Spirit*, 90 f. argues that הָרוּחַ in 1:12b, 22ab indicates a specific presence of YHWH, connected to the Exodus tradition. Contrary to Block, Robson allows for the possibility that the three determined occurrences of רוח might refer back to 1:4b, "a storm wind" (Robson, *Word and Spirit*, 89).

four directions of the compass at once (9 f).[39] Strangely enough, it seems that the capacity to raise the recomposed bodies to life resides not with YHWH but with the blowing of הָרוּחַ (cf. 9gh). On the one hand הָרוּחַ appears as the personified life-breath – even more: as a personified divine energy; for only God can give life. On the other hand, "the Spirit" is certainly not a second deity – the theocentric and anti-idolatric disposition of the book of Ezekiel would forbid this. Besides, YHWH clearly has authority over הָרוּחַ, and its arrival "from the four winds" indicates its world-immanent nature.

Similar to the various men in 9:1–10:7; 40:3–43:6, הָרוּחַ assumes a duty that, in principle, would be YHWH's task. Different from these, it is not presented as a humanlike substitute but as an impersonal wind-energy. More importantly, there is no obvious narrative or theological necessity[40] to delegate precisely the act of revivification to an intermediate agent. Ought this, of all tasks, not to be accomplished by YHWH? It is possible that the redaction was inspired by theological-pneumatological ideas of its time. If the redaction in 37:7–10 is indeed as recent as often assumed,[41] for example a Hellenistic influence might be conceivable, in terms of a notion of πνεῦμα as the divine animating principle that permeates the cosmos.

In any event, the hypostatic Spirit that is closely connected to, but distinguished from, YHWH adds a universal dimension and some more drama to the vision. This intermediate agent is the only, whose summoning requires the collaboration of the prophet, it is also the most abstract figure and the one whose relation to YHWH is the most ambiguous.

9.3 Summary

To summarize this survey, there is an appreciable difference between the intermediate agents in the original temple visions and those introduced by redaction. The first author resorted to this narrative device only when he had good reasons for not having YHWH carry out a certain activity in person. Then, one or more del-

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39 Höffken, "Beobachtungen," 313. Similarly (but without assuming redaction), Zimmerli, *Ezechiel*, 895.

40 The retarding effect of the two-stage resurrection could have been achieved also without a personified Spirit, e.g. by repeating or splitting up the promise to the bones.

41 Refer to Chaps 4.2.2.5 and 6.6.3. Bartelmus, "Ez 37:1–14," 386 f. note 102 sees הָרוּחַ in the context of late-postexilic *Hypostasenspekulation* under Persian influence. Both the date and the hypostatic understanding of הָרוּחַ has been criticized by Schnocks, *Rettung und Neuschöpfung*, 178, 225 f.

egate-characters with the specific purpose of assuming that task are brought in (the seven executioners; the measurer/guide). They appear when they are needed and disappear as soon as they have completed their mission. In accordance with their function, these delegates are not spectacular in appearance but much like ordinary human beings. The emphasis is on their equipment and on the task they have to fulfil.

By contrast, the vision of the Glory of YHWH, and subsequently the cherubim redaction, insert fantastic composite creatures that can perhaps be categorized as entourage: the living beings and the living cherubim serve YHWH and underline particular aspects, such as rulership, holiness, or mobility. They are inseparably connected to YHWH and do not seem to have a distinct personality. The radiant manlike figures in the same redactions (1:26c–27; 8:2–3b) are in actual effect anthropomorphic depictions of YHWH in person. Therefore, they are not really *intermediate* beings but straightforward representations of God.

The most intricate case is the personified Spirit in 37:9, in as much as its relation to YHWH remains obscure. Since the Spirit has divine qualities (ability to give life) but at the same time is distinct from YHWH, it would indeed appear as a kind of hypostasis.

The growing interest in, and variety of, intermediate creatures over time, even where there is no narrative or theodicean need, is indicative of a development toward an increasingly transcendent idea of God.

10 Conclusion

This diachronic study of the vision accounts in Ezekiel (1:1–3:15; 3:22–27; 8:1–11:25; 37:1–14; 40:1–43:12; 44:1–2, 4–6; 47:1–12) as interrelated narratives has resulted in significant findings in two areas. The first part established a unified redaction history of all vision accounts in their mutual relationship; the second part utilized this information to explore selected themes in the oldest versions of the visions and in their development during redaction.

10.1 Summary of Results: Redaction Criticism

10.1.1 Four Distinct Redaction Histories

All four major units of vision accounts (1:1–3:15; 8–11; 37:1–14; 40–48*) have undergone extensive redaction.

In Ezek 1:1–3:15, the connection between Ezek 1 and the following call narrative is not original. The original call narrative comprises 2:3–3:11*, 14c, 15*, a concentric composition (speech – vision – speech) with a short conclusion. The expansion through the vision of the Glory of YHWH (1:1, 3b–13, 22–28; 2:1–2; 3:12, 14abd) gives the account a new beginning and thus a new keynote; structurally it creates two vision accounts in sequence (vision – speech – vision – speech). The paragraph about the wheels (1:15–21) is a separate later addition. As for the short vision in 3:22–27, it is mainly a compilation of elements from both 2:3–3:15* and its expansion in the vision of the Glory of YHWH.

The present account of the first temple vision (Ezek 8–11) is a jigsaw puzzle of three independent texts and at least four redactions. Like a judgement prophecy the original vision account (8:1, 3cde, 5–7a, 9–18; 9:1–2*, 5–10*; 10:2, 4, 6–7*, 18a, 19d; 11:23–25) consists of a demonstration of guilt and an announcement of judgement, enclosed by a narrative frame. Two originally independent disputation words, 11:3–4, 7–12 and 11:14–20*, were redacted, combined and inserted in this frame, thus providing a second, more hopeful climax. With a similar aim, the partial-judgement revision (9:2e, 3cd, 4, 5b [אַחֲרָיו], 6b₁cb₂, 11) mitigates the sentence by excepting innocent citizens from the carnage. Extensive redactions in Ezek 10 (cherubim and wheels) complicate the account's structure but, by creating cross-references to Ezek 1, increase the book's coherence at the same time.

In the vision of the dry bones, 37:1–14, the original account includes 37:1–6, 7c–8d, 10c–12, 14a–f. Narrating the revival of the bones, in agreement with its announcement, in one single act, the account is structured according to a scheme of promise – fulfilment – promise. The two-step resurrection in 37:7ab, 8e–10b,

which also introduces the personalised הָרוּחַ as life-giving mediator (v. 9), is a redactional interpolation, as are also 37:13, 14g.

The analysis of Ezek 40–48 was limited to 40:1–43:12; 44:1–2, 4–6; 47:1–12. Largely concurring with Konkel, the original vision account was discerned in 40:1–2a*, 3b–13, 15–37, 47–49; 41:1–4; 42:15, 20b–e; 43:1–2, 4–10. It describes a perfectly symmetrical temple that, with its idealistic-impracticable proportions, is more a theological message than a building project. Then the Glory of YHWH returns from the east, thus mirroring its departure in 10:19; 11:23. On the other hand, the permanent closure of the east gate (44:1–2) and the vision of the river (47:1–10, 12) are late-exilic expansions, spelling out the healing and nurturing consequences of YHWH's presence. Probably in post-exilic times, a redactor compiled the mini-vision account in 44:4–5d, 6 as the keynote to the law texts of Ezek 44–46.

10.1.2 One Interrelated Redaction History

Many results of the redaction-critical analysis concerning the vision accounts as distinct text units can be found somewhere in previous literature.[1] It is rare, however, apart from the commentaries, to find a study examining all of Ezekiel's visions.[2] To my knowledge, no other recent publication looks specifically at the vision accounts as *interrelated* narratives from a diachronic perspective.

From the distinct redaction histories, one comprehensive redaction history of all vision accounts in Ezekiel was compiled, by establishing the chronological order of the layers and, as applicable, their correlation or dependence. Thus, the original vision accounts (2:3–3:15*; 8–11*; 37:1–14*; 40:1–43:10*) and the two disputation words (11:3–12*, 14–20*) are attributed to the early-exilic prophetic author (Ezekiel). The four vision accounts are originally arranged in two inter-linked pairs: 8–11* and 40:1–43:10* have a common focus on the temple and on YHWH's presence; 2:3–3:15* and 37:1–14* give more room to the prophet as messenger and share similarities to sign-acts. Conversely, 2:3–3:15* and 8–11* proclaim judgement while 37:1–14* and 40:1–43:10* announce restoration.

Shortly after Ezekiel's time, probably in a moment of failing trust in the restoration prophecies, the vision of the Glory of YHWH (1:1–2:2*; 3:12–14*) provides a new *overture* for the collection of the late prophet's writings, corroborating his message as well as YHWH's reliability. Furthermore it creates distinctive connections to 8–11* and 40–43*, in particular through imitating the narrative frame of

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1 See the notes in the respective sections of Chapters 2–5.
2 See the literature review in Chap. 1.2.

8–11* and key terms like כְּבוֹד־יְהוָה and מַרְאוֹת אֱלֹהִים. This new cycle of three *divine visions* leaves 37:1–14* somewhat isolated, whilst links between the other three vision accounts continue to increase in quantity and explicitness. For instance, the cherubim redaction merges the living beings of 1:5–26 with the temple cherubim in Ezek 10, thereby producing strong associations between the two chapters. The insertion of the wheels in 1:15–21 is subsequently copied into 10:9–17*. Additionally, the already solid correlation of the two counterpart temple visions (8–11*; 40–43*) is strengthened by allusions to 8–11* in the vision of the river (47:1–12).

Once the vision accounts have acquired their distinctive terminology, even abbreviated snippets suffice to construct redactional miniature "visions". This occurred in probably post-exilic times with 3:22–27 and 44:4–6*. The former repeats phrases from the original call vision, the vision of the Glory of YHWH, and the location of the vision of the dry bones (הַבִּקְעָה) and merges it with material of its own, in order to create a smooth transition to the collection of sign-acts in Ezek 4–5. Equally, 44:4–6* copies mostly from 40:1–43:10* but also from 8–11* and probably 3:22–27, to produce a fitting introduction for the subsequent laws (44:7–46:20). In addition, (a) later redactor(s) introduces explicit references (3:23; 8:4; 10:13, 15, 20, 22; 43:3), which point anaphorically from one vision to another. Again, 37:1–14 remains excluded from this particular network.

In conclusion, the present tightly-knit network originates to a large extent from redaction. However, this process was encouraged by the fact that the vision accounts have always been interconnected and were designed to be read together.

10.2 Summary of Results: Theology

The unbroken interest of later generations in Ezekiel's visions, resulting in multilayered redaction and expansion, has left its marks in the tensions and fissures of the present accounts. At the same time, it testifies to their great theological potential.

This study began by affirming the possibility, even the greater depth and accuracy, of a narrative-rhetorical and theological analysis of reconstructed historical text stages.[3] Taking into consideration the heterogeneity of the present text and its historical development indeed enriches and illuminates interpretation; at least for clearly redacted texts such a reading has an advantage over one that

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3 Refer to Chap. 1.4.3.

remains on the present-text level.[4] Part II includes *three applications*, each focussing on different aspects of a diachronic interpretation of the visions.

The first explored the discourse of the original vision accounts. Although they are narrated throughout from the first-person perspective of the prophet (as is the book of Ezekiel in general), the true main character is YHWH. In fact, Ezekiel's renowned theocentricity finds expression even in the way the original accounts are narrated. YHWH's word takes up most of the space and determines the events. YHWH is the only fully-fledged character; in comparison, the prophet appears only as half-drawn, since his feelings and thoughts remain hidden and he hardly ever acts out of his own initiative. Usually, the only point of view on the ideological plane that is presented to the audience is that of YHWH (sometimes in contrast to that of Israel). The prophet-narrator's obedience and passive acceptance of YHWH's decrees stands in stark contrast to the rebellious House of Israel and represents the position the (historical) audience, too, is supposed to take. With the prophet-narrator, they are to "swallow" the hard-to-digest message that the dramatic experience of loss of their land, temple, political independence, and national pride occurred, not in spite of their God – but rather because of YHWH's rejection. Ultimately they must accept nothing less than the annihilation of their collective identity insofar as it was based on their relationship to YHWH. Only after that can re-creation take place and open up a new future.

To this basic constellation of the original accounts, the redactions do not add new content; rather, some add their own particular emphasis. For instance, the vision of the Glory of YHWH conveys YHWH's majesty in a way that decisively underlines his position as central character. By contrast, the redactional vision 3:22–27 represents the prophet-narrator as incapacitated to the point of creating a hindrance for the audience's empathizing with him.

Second, based on these character portrayals, the focus turned upon one specific relationship: YHWH and the House of Israel. These two literary characters embody the author's beliefs about God and humankind in general. Three theological and anthropological aspects, contained already in the original vision accounts, were touched upon. One is the continuity and contrast of YHWH's destructive and restoring actions. YHWH's concern for his own name is certainly the main element of continuity. Both judgement and restoration are aimed at averting the real or feared desecration of YHWH's name. Yet the two acts, surely different for Israel, are also inherently different as regards YHWH. For it is by securing a future for Israel that YHWH demonstrates his being God, his being

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4 The vast majority of biblical studies with theological, or content-oriented, focus use in fact a synchronic approach.

holy in the sense of infinitely-different-from-human. The rejection of Israel in ret-
ribution for their rejecting YHWH (8–11*) displays the same rationale for human
and divine agents; only the divine means are more powerful. On the contrary,
re-creating the people from their scattered remains, without preconditions (37:1–
14*), and establishing a completely renewed socio-religious order (40:1–43:10*),
is possible only to God. Hence, in pinning all its hopes for deliverance on YHWH,
Ezekielian theology achieves a double result: despite the historical experience
and a pessimistic view on human reliability, it finds an unfailing reason for
keeping faith. At the same time, and to the same effect, it glorifies YHWH to the
maximum, by attributing to YHWH not only the greatest power (as exerted in
the judgement) but – important for Ezekiel's priestly background – also supreme
holiness, as expressed especially in the restoration.

Another aspect is of an anthropological nature: the negative outlook on the
House of Israel; in particular on its capability to act rightfully. It is well-known
that Ezekiel's view on Israel's sinfulness is more radical than that of other proph-
ets: to him, idolatry and rebelliousness is the people's second nature (בֵּית מְרִי).
Due to their generations-long obstinacy, they have reached the point of being vir-
tually unable to obey YHWH's commands (2:3–7; 3:7), or even to distinguish right
from wrong (8:5–18). This view explains for instance the peculiarity in Ezekiel
that the immediate reaction to the restoration is supposed to be feeling shame
(43:10). Israel could not respond with shame to the punishment because it was
unable to recognize its own wrongdoings prior to being re-created, i.e. being
given a new רוּחַ (11:19) – YHWH's רוּחַ (37:14) – and experiencing YHWH's full
divinity and holiness in the act of deliverance and restoration. Only when looking
back at their past from a completely new standpoint, knowing how they should
have been acting all along, can they see that they did wrong. They feel shame as
they recognize the contrast between their previous behaviour and YHWH's holi-
ness and his laws that they now have internalized.

Finally, as a consequence of these aspects, restoration becomes undeserved
and unconditional. YHWH will save Israel regardless of their conduct in exile – at
any event, in terms of their collective identity as YHWH's people, Israel is dead
at that point in time. The unmerited deliverance of the sinful nation for the sake
of God's name can be circumscribed by the term "grace". There are similarities
to Paul's notion of the justification of the individual sinner by grace alone, some
six centuries later. This is not to say that Paul consciously referred to Ezekiel. Yet
Ezekiel's theology – together with other exilic literature – gave origin to notions
that evolved into tradition and were eventually available to Paul, for his own sote-
riology.

As mentioned, these topics, which would each merit a more detailed study,
are present already in the original writings and therefore go back to the early

exilic period. The redactional layers contribute little regarding the relationship between YHWH and Israel. A generally more positive anthropology is implied by the partial-judgement revision in Ezek 9, as its idea of righteous citizens (9:4) indirectly concedes the ability of discerning right from wrong. A new issue is brought up by the insertion of the edited and combined disputation words, 11:1–21, namely the contraposition of the exiles and those who remained in the land. In the succession of 11:1–13, 14–21, YHWH denies the self-confident pretensions of those in the land (11:2–12) and, by contrast, aligns himself with the exiles, promising them return (11:16–17). Moreover, only they will be transformed (11:19); hence only the former exiles will constitute the future House of Israel (11:20).

Lastly, the third application focussed on the variety of intermediate characters – not divine but more than just human – as they appear in the vision accounts in diverse stages of their history. Both original temple visions have "men" (9:2), or "a man" (40:3), substituting YHWH where this is necessary for theological or narratological reasons. While these original delegate-characters are described only in view of their task, an increased interest in the intermediate characters as such becomes tangible in redactional layers; particularly with regard to the living beings in 1:5–26 and to the live cherubim in 10:1–11:22*. The eccentric composite creatures are essentially symbols without proper personality; they emphasize particular aspects of YHWH, such as universal authority, holiness, and boundless presence. In addition, the cherubim have the book-editorial function of creating coherence by harmonizing the two visions (1:1–3:15 and 8–11). It is more difficult to define the connection between YHWH and the personified Spirit in 37:9, as הָרוּחַ is world-immanent and distinct from YHWH, but on the other hand has divine qualities, as it gives live. From this view it would seem that the redactor had a hypostasis in mind. Overall, the increasing appearance of various kinds of intermediate characters can be interpreted as symptomatic for a more and more transcendent idea of God.

10.3 Further Prospects and Desiderata

These narrative, theological, and anthropological themes have certainly been treated by other scholars,[5] and in more depth, but usually without a diachronic

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5 For example, on the literary character of "Ezekiel" and its function see Schöpflin, *Theologie als Biographie*; Patton, "Priest, Prophet, and Exile." A specifically rhetoric-critical study on Ezekiel is: Renz, *Rhetorical Function*. The correlation of judgement and restoration has been treated, with different outcome, by Luc, "Theology of Ezekiel"; Wong, "Profanation/Sanctification";

dimension and not from the particular viewpoint of the vision accounts. All of these topics deserve further reflection. In particular, it would be worthwhile to study more thoroughly the theological and anthropological aspects touched upon in Chapter 8: Ezekiel's view on the difference of God's punitive and God's saving action, human moral capability and divine grace, shame in consequence of salvation, and especially the Ezekielian version of "grace" (in comparison to neotestamentarian writings, and specifically to Paul). Furthermore, following up on the increasing interest in intermediary figures, as explored in Chapter 9, may serve as a point of departure for examining intermediate figures in later apocalyptic literature.

In general, a redaction history of the entire book of Ezekiel with all its inter-relations, on which a consensus can be reached, remains a major desideratum of biblical scholarship. The present study hopes to give a contribution towards it.

The more deeply we are able to understand the message Ezekiel and the redactors of his book left behind, the more we will be able to learn from them. The historical dimension and the socio-historical background are vital in this respect as, I suspect, we have an essential experience in common. Notwithstanding the temporal and cultural distance between us and the Babylonian Exile, we, too, are watching traditional well-loved constructions and mindsets fall apart, which until recently conveyed social and religious meaning. Though this occurs in less violent ways, there is still no clear alternative ahead. Ezekiel's theocentricity may offend our anthropocentricity, and his negativity may affront our moral self-confidence. We may be repelled by the absolute condemnation of his own people, and his writings may always retain something foreign and impenetrable for us – but perhaps, despite all that, we may value his successful crisis management and be able to learn from it.[6] The sixth century ultimately produced remarkable

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and Baruch J. Schwartz, "The Ultimate Aim of Israel's Restoration in Ezekiel," in *Birkat Shalom: Studies in the Bible, Ancient Near Eastern Literature, and Postbiblical Judaism*, ed. Chaim Cohen, Presented to Shalom M. Paul on the Occasion of His Seventieth Birthday (Winona Lake: Eisenbrauns, 2008). Ezekiel's negative anthropology and matters of morality are discussed by Lapsley, *Can These Bones Live*; Mein, *Ethics of Exile*. The topic of shame, not only but also in Ezekiel, has been explored in depth by Stiebert, *Construction of Shame*. Carey C. Newman, *Paul's Glory-Christology: Tradition and Rhetoric*, NovTSup 69 (Leiden: Brill, 1992) studies the influence of Ezekiel on Paul with regard to Paul's christological use of δόξα (כָּבוֹד). The concept of "grace" in Ezekiel is often mentioned (see notes in 8.1.3.4), but usually not considered in depth.

6 "The Book of Ezekiel tells its own truths about God, about exile, and about society. These truths of the Book of Ezekiel cannot be our truths, but we can, as a matter of choice and intent, attempt to read the Book of Ezekiel as an expression of truths for the one or ones who wrote it. We can try to read this book as an attempt to answer questions which demand answers. Such an effort is an act of profound respect for the truth of another, even when these truths seem so dif-

theological innovations. The question is whether we will draw from those ancient biblical writings insights and encouragement to overcoming our own post-modern kinds of crises.

ferent from our own. And when we are willing to read this book as truths for someone else, we create the possibility that this book might even speak truths to our own questions." Stevenson, *Vision of Transformation*, 2.

Appendix A: The Text of Ezekiel 1:1–3:15 and 3:22–27

Text-critically Amended Hebrew Text	V.	English Translation[1]
וַיְהִי בִּשְׁלֹשִׁים שָׁנָה בָּרְבִיעִי בַּחֲמִשָּׁה לַחֹדֶשׁ	1:1a	It was in the thirtieth year, in the fourth month, on the fifth of the month
וַאֲנִי בְתוֹךְ־הַגּוֹלָה עַל־נְהַר־כְּבָר	b	and I was among the exiles by the river Chebar,
נִפְתְּחוּ הַשָּׁמַיִם	c	when the heavens were opened,
וָאֶרְאֶה מַרְאוֹת אֱלֹהִים:	d	and I saw divine visions.
בַּחֲמִשָּׁה לַחֹדֶשׁ	2a	On the fifth of the month:
הִיא הַשָּׁנָה הַחֲמִישִׁית לְגָלוּת הַמֶּלֶךְ יוֹיָכִין:	b	- that is, in the fifth year of the exile of King Jehoiachin -
(הָיֹה)[2] הָיָה דְבַר־יְהוָה אֶל־יְחֶזְקֵאל בֶּן־בּוּזִי הַכֹּהֵן בְּאֶרֶץ כַּשְׂדִּים עַל־נְהַר־כְּבָר	3a	The word of YHWH came to Ezekiel, the son of Buzi, the priest, in the land of the Chaldeans by the river Chebar;
וַתְּהִי ‹עָלַי›[3] (שָׁם)[4] יַד־יְהוָה:	b	and the hand of YHWH was upon ‹me› (there).
וָאֵרֶא	4a	And I looked,
וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן־הַצָּפוֹן	b	behold, a stormy wind coming out of the north,
עָנָן גָּדוֹל וְאֵשׁ מִתְלַקַּחַת		a great cloud, and fire taking hold of itself,
וְנֹגַהּ לוֹ סָבִיב	c	and brightness was round about it,
וּמִתּוֹכָהּ כְּעֵין הַחַשְׁמַל מִתּוֹךְ הָאֵשׁ:	d	and from its centre, something like ḥašmal from the centre of the fire.
וּמִתּוֹכָהּ דְּמוּת אַרְבַּע חַיּוֹת	5a	And from its centre: a likeness of four living beings.
וְזֶה מַרְאֵיהֶן	b	And this was their appearance:
דְּמוּת אָדָם לָהֵנָּה:	c	a human likeness was theirs,
וְאַרְבָּעָה פָנִים לְאֶחָת	6a	but each had four faces,
וְאַרְבַּע כְּנָפַיִם לְאַחַת (לָהֶם):	b	and each (of them) had four wings.

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1 The translation is mine, though it owes much to the NRSV; it attempts to remain as close as possible to the Hebrew word order and sentence structure.

2 LXX καὶ ἐγένετο does not presuppose a special emphasis as with the infinitive absolute (הָיֹה הָיָה) in MT. It is possible that the original text did not have it; e.g. Zimmerli, *Ezechiel,* 3 f. Since this construction nevertheless occurs in other OT books (Greenberg, *Ezekiel 1–20,* 41), the evidence is not clear.

3 MT: עָלָיו.

4 As in other places throughout the book, LXX does not translate שָׁם, which is why Zimmerli, *Ezechiel*, 4 takes this word to be a later addition. Differently Allen, *Ezekiel 1–19,* 4. Possibly, LXX neglected the word in order to straighten the flow of the sentence.

וְרַגְלֵיהֶם רֶגֶל יְשָׁרָה	7a	And their legs were a straight leg,
וְכַף⁵ רַגְלֵיהֶם כְּכַף רֶגֶל עֵגֶל	b	and the sole of their feet was like a calf's foot's sole;
וְנֹצְצִים כְּעֵין נְחֹשֶׁת קָלָל׃	c	and they sparkled like polished bronze.
וְיָדֵי⁶ אָדָם מִתַּחַת כַּנְפֵיהֶם עַל אַרְבַּעַת רִבְעֵיהֶם	8a	And human hands were under their wings on their four sides.
וּפְנֵיהֶם (וְכַנְפֵיהֶם) לְאַרְבַּעְתָּם׃	b	And their faces (and their wings), of the four:
(חֹבְרֹת אִשָּׁה אֶל־אֲחוֹתָהּ כַּנְפֵיהֶם)⁷	9a	(their wings each touched the other;)
לֹא־יִסַּבּוּ בְּלֶכְתָּן	b	they did not turn as they went;
אִישׁ אֶל־עֵבֶר פָּנָיו יֵלֵכוּ׃	c	each went straight ahead.
וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם	10a	And the likeness of their faces were human faces;
וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם	b	and the four had the face of a lion on the right side,
וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן	c	and the four had the face of an ox on the left side,
וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃	d	and the four had the face of an eagle.
וְכַנְפֵיהֶם פְּרֻדוֹת מִלְמָעְלָה⁸	11b	And their wings were spread out from above;
לְאִישׁ שְׁתַּיִם חֹבְרוֹת אִישׁ⁹	c	two wings of each were touching each other,
וּשְׁתַּיִם מְכַסּוֹת אֵת גְּוִיֹתֵיהֶנָה׃	d	and two were covering their bodies.
וְאִישׁ אֶל־עֵבֶר פָּנָיו יֵלֵכוּ	12a	And each went straight ahead;
אֶל אֲשֶׁר יִהְיֶה־שָּׁמָּה הָרוּחַ לָלֶכֶת יֵלֵכוּ	b	to wherever it was that the wind was going,
	c	they went,
לֹא יִסַּבּוּ בְּלֶכְתָּן׃	d	they did not turn as they went.
וּבֵינוֹת¹⁰ הַחַיּוֹת מַרְאֶה כְּגַחֲלֵי־אֵשׁ בֹּעֲרוֹת	13a	And between the living beings: an appearance like burning coals of fire;
כְּמַרְאֵה הַלַּפִּדִים	b	like an appearance of torches
הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת	c	it was moving back and forth among the living beings
וְנֹגַהּ לָאֵשׁ	d	and the fire had brightness,
וּמִן־הָאֵשׁ יוֹצֵא בָרָק׃	e	and from the fire came out lightning.

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5 LXX translates: καὶ τὰ σκέλη αὐτῶν ὀρθά καὶ πτερωτοὶ οἱ πόδες αὐτῶν καὶ σπινθῆρες ὡς ἐξαστράπτων χαλκός καὶ ἐλαφραὶ αἱ πτέρυγες αὐτῶν. LXX obviously misreads כנף instead of כף. Zimmerli, *Ezechiel*, 4 f.

6 וְיָדֵי = *qere*; with ibid., 5; and Block, *Ezekiel 1–24*, 94 note 27 preferable to *kethib* וְיָדוֹ.

7 LXX omits v. 9a. According to Wevers, *Ezekiel*, 41; and Block, *Ezekiel 1–24*, 94 note 30, the MT preserves the original. Zimmerli, *Ezechiel*, 5 prefers LXX as the *lectio brevior*. See the hypothetical explanation in van Dyke Parunak, "Structural Studies," 125 f.

8 Following LXX. MT adds v. 11a וּפְנֵיהֶם but the word is not integrated in the sentence structure.

9 4Q74 does not have אִישׁ, which would make a better reading. Lust, "Ezekiel Manuscripts in Qumran," 94 f.

10 MT reads וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם....

	⟨11⟩		⟨14⟩
וָאֵרֶא¹²		15a	And I looked,
וְהִנֵּה אוֹפַן אֶחָד בָּאָרֶץ אֵצֶל הַחַיּוֹת ⟨לְאַרְבַּעְתָּן⟩¹³ :		b	and behold, one wheel on the earth beside the living beings, for all four of them.
מַרְאֵה הָאוֹפַנִּים (וּמַעֲשֵׂיהֶם) כְּעֵין תַּרְשִׁישׁ		16a	The appearance of the wheels (and their construction) was like tarshish
וּדְמוּת אֶחָד לְאַרְבַּעְתָּן		b	and all four had one likeness;
(וּמַרְאֵיהֶם) וּמַעֲשֵׂיהֶם כַּאֲשֶׁר יִהְיֶה הָאוֹפַן בְּתוֹךְ הָאוֹפָן :		c	(and their appearance) and their construction: as though the wheel were in the midst of the wheel.
עַל־אַרְבַּעַת רִבְעֵיהֶן בְּלֶכְתָּם יֵלֵכוּ		17a	Towards any of their four directions they could go, as they went;
לֹא יִסַּבּוּ בְּלֶכְתָּן :		b	they did not turn as they went.
וְגַבֵּיהֶן		18aₚ	As for their rims,
וְגֹבַהּ לָהֶם		a	they were high
וְיִרְאָה לָהֶם		b	and I looked at them/and they were terrifying [?];¹⁴
וְגַבֹּתָם מְלֵאֹת עֵינַיִם סָבִיב לְאַרְבַּעְתָּן :		c	and their rims were full of eyes all over, of all four of them.
וּבְלֶכֶת הַחַיּוֹת יֵלְכוּ הָאוֹפַנִּים אֶצְלָם		19a	And as the living beings went, the wheels went next to them;
וּבְהִנָּשֵׂא הַחַיּוֹת מֵעַל הָאָרֶץ יִנָּשְׂאוּ הָאוֹפַנִּים :		b	and as the living beings were lifted up from the earth, the wheels were lifted up.
עַל אֲשֶׁר יִהְיֶה־שָּׁם הָרוּחַ לָלֶכֶת		20a	To wherever it was that the wind was going,
יֵלֵכוּ (שָׁמָּה הָרוּחַ לָלֶכֶת)		b	they went (wherever the wind was going),
וְהָאוֹפַנִּים יִנָּשְׂאוּ לְעֻמָּתָם		c	and the wheels rose at their side;
כִּי רוּחַ הַחַיָּה בָּאוֹפַנִּים :		d	for the spirit of the living being/of life was in the wheels.
בְּלֶכְתָּם יֵלֵכוּ		21a	As those went, these went;
וּבְעָמְדָם יַעֲמֹדוּ		b	and as those stood, these stood;
וּבְהִנָּשְׂאָם מֵעַל הָאָרֶץ יִנָּשְׂאוּ (הָאוֹפַנִּים) לְעֻמָּתָם		c	and as those were lifted from the earth, (the wheels) rose at their side;
כִּי רוּחַ הַחַיָּה בָּאוֹפַנִּים :		d	for the spirit of the living being/of life was in the wheels.

11 MT: וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק: "And the living creatures dashed back and forth, like the appearance of lightning."

12 MT: וָאֵרֶא הַחַיּוֹת וְהִנֵּה... .

13 MT has לְאַרְבַּעַת פְּנֵי. Prefer LXX with Cooke, *Ezekiel*, 16; Zimmerli, *Ezechiel*, 6; Greenberg, *Ezekiel 1–20*, 47.

14 For discussion, refer to Section 2.1.2.

Hebrew		English
וּדְמוּת עַל־רָאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרַח (הַנּוֹרָא) נָטוּי עַל־רָאשֵׁיהֶם[15] מִלְמָעְלָה:	22	And a likeness over the heads of the living being, of a dome, like (dreadful) ice, extended over their heads, from above.
וְתַחַת הָרָקִיעַ כַּנְפֵיהֶם יְשָׁרוֹת אִשָּׁה אֶל־אֲחוֹתָהּ	23a	And under the dome their wings were straight, each toward the other;
לְאִישׁ שְׁתַּיִם מְכַסּוֹת לָהֵנָּה אֵת גְּוִיֹּתֵיהֶם:[16]	bc	and each had two covering their bodies for them.
וָאֶשְׁמַע אֶת־קוֹל כַּנְפֵיהֶם כְּקוֹל מַיִם רַבִּים () בְּלֶכְתָּם ()[17]	24a	And I heard the sound of their wings, like the sound of mighty waters, () as they went ().
בְּעָמְדָם תְּרַפֶּינָה כַנְפֵיהֶן:	b	As they stood, they let their wings fall.
וַיְהִי[18]־קוֹל מֵעַל לָרָקִיעַ	25a	And there was a voice/sound from above the dome,
אֲשֶׁר עַל־רֹאשָׁם >[19]<	b	which was over their heads;
(וּמִמַּעַל לָרָקִיעַ	26a₁	(And from above the dome,
אֲשֶׁר עַל־רֹאשָׁם)	b	which was over their heads):
כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא	a₂	an appearance like sapphire, a likeness of a throne;
וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה:	c	and on the likeness of a throne: a likeness of human appearance was on it, from above.
וָאֵרֶא כְּעֵין חַשְׁמַל >[20]< מִמַּרְאֵה מָתְנָיו וּלְמָעְלָה	27a	And I saw something like ḥašmal upward from the appearance of his loins;
וּמִמַּרְאֵה מָתְנָיו וּלְמַטָּה רָאִיתִי כְּמַרְאֵה־אֵשׁ	b	and downward from the appearance of his loins I saw an appearance like fire,
וְנֹגַהּ לוֹ סָבִיב:	c	and brightness was all around him.
כְּמַרְאֵה הַקֶּשֶׁת	28aₚ	Like the appearance of the bow
אֲשֶׁר יִהְיֶה בֶעָנָן בְּיוֹם הַגֶּשֶׁם	b	that is in the cloud on a day of rain,
כֵּן מַרְאֵה הַנֹּגַהּ סָבִיב	a	so was the appearance of the brightness all around.
הוּא מַרְאֵה דְּמוּת כְּבוֹד־יְהוָה	c	This was the appearance of the likeness of the Glory of YHWH.

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15 LXX has ἐπὶ τῶν πτερύγων (over their wings). Although not impossible, this is likely to be a scribal error.

16 MT: לְאִישׁ שְׁתַּיִם מְכַסּוֹת לָהֵנָּה / וּלְאִישׁ שְׁתַּיִם מְכַסּוֹת לָהֵנָּה אֵת גְּוִיֹּתֵיהֶם.

17 The MT reading of 24a is longer and convoluted, adding בְּקוֹל־שַׁדַּי and מַחֲנֶה קוֹל הֲמֻלָּה כְּקוֹל. This seems to come out of a midrashic interpretation; Lust, "Exegesis and Theology," 212f.

18 LXX καὶ ἰδοὺ seems to indicate וְהִנֵּה instead of וַיְהִי in the Hebrew *Vorlage*; Cooke, *Ezekiel*, 20, 28; Eichrodt, *Ezekiel*, 51; Zimmerli, *Ezechiel*, 8; Brownlee, *Ezekiel 1–19*, 9. However, in this vision, וְהִנֵּה usually does not occur without previous וָאֵרֶא. Perhaps LXX translated freely.

19 1:25c MT: בְּעָמְדָם תְּרַפֶּינָה כַנְפֵיהֶן.

20 MT: וָאֵרֶא כְּעֵין חַשְׁמַל כְּמַרְאֵה־אֵשׁ בֵּית־לָהּ סָבִיב מִמַּרְאֵה מָתְנָיו...

וָאֶרְאֶה	28d	And I saw,
וָאֶפֹּל עַל־פָּנַי	e	and I fell on my face,
וָאֶשְׁמַע קוֹל מִדַּבֵּר: ס	f	and I heard a voice speaking.

וַיֹּאמֶר אֵלַי	2:1a	And he said to me,
בֶּן־אָדָם עֲמֹד עַל־רַגְלֶיךָ	b	Son of man, stand on your feet,
וַאֲדַבֵּר אֹתָךְ:	c	and I will speak to you.

וַתָּבֹא בִי רוּחַ	2a	And a spirit came into me
(כַּאֲשֶׁר דִּבֶּר אֵלַי)	b	(as he [= the voice] was speaking to me,)
וַתַּעֲמִדֵנִי עַל־רַגְלָי	c	and it [= the spirit] set me on my feet;
וָאֶשְׁמַע אֵת מִדַּבֵּר אֵלָי: פ	d	and I heard someone speaking to me.

וַיֹּאמֶר אֵלַי	3a	And he said to me,
בֶּן־אָדָם שׁוֹלֵחַ אֲנִי אוֹתְךָ אֶל־‹בֵּית› יִשְׂרָאֵל‹›הַמּוֹרְדִים›[21]	b	Son of man, I am sending you to ‹the house› of Israel, the rebels,
אֲשֶׁר מָרְדוּ־בִי	c	who have rebelled against me;
הֵמָּה וַאֲבוֹתָם (פָּשְׁעוּ בִי) עַד־עֶצֶם הַיּוֹם הַזֶּה:	d	they and their ancestors (have disobeyed me) up to this very day.

(וְהַבָּנִים קְשֵׁי פָנִים וְחִזְקֵי־לֵב	4a	(and they are children with hardened faces and a strong heart.
אֲנִי שׁוֹלֵחַ אוֹתְךָ אֲלֵיהֶם)[22]	b	I am sending you to them,)
וְאָמַרְתָּ אֲלֵיהֶם	c	and you shall say to them,
כֹּה אָמַר (אֲדֹנָי) יְהֹוָה:	d	Thus says (the Lord) YHWH.

וְהֵמָּה	5a_p	And they,
אִם־יִשְׁמְעוּ	a	whether they hear
וְאִם־יֶחְדָּלוּ	b	or whether they don't
כִּי בֵּית מְרִי הֵמָּה	c	– for they are a rebellious house –
וְיָדְעוּ	d	they shall know
כִּי נָבִיא הָיָה בְתוֹכָם: פ	e	that a prophet has been among them.

וְאַתָּה בֶן־אָדָם אַל־תִּירָא מֵהֶם	6a	And you, son of man, do not fear them,
וּמִדִּבְרֵיהֶם אַל־תִּירָא	b	and their words you shall not fear,
כִּי סָרָבִים וְסַלּוֹנִים אוֹתָךְ	c	when you are amidst thorns and briers
וְאֶל־עַקְרַבִּים אַתָּה יוֹשֵׁב	d	and you are sitting on scorpions;
מִדִּבְרֵיהֶם אַל־תִּירָא	e	do not fear their words,
וּמִפְּנֵיהֶם אַל־תֵּחָת	f	and do not be distraught before them,
כִּי בֵּית מְרִי הֵמָּה:	g	for they are a rebellious house.

וְדִבַּרְתָּ אֶת־דְּבָרַי אֲלֵיהֶם	7a	But my words you shall speak to them,
אִם־יִשְׁמְעוּ	b	whether they hear
וְאִם־יֶחְדָּלוּ	c	or whether they don't;
כִּי[23] מְרִי הֵמָּה: פ	d	for they are rebellious.

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21 MT: שׁוֹלֵחַ אֲנִי אוֹתְךָ אֶל־בְּנֵי יִשְׂרָאֵל אֶל־גּוֹיִם הַמּוֹרְדִים (see 2.1.3).

22 2:4ab is missing in LXX; Zimmerli, *Ezechiel*, 9.

23 Some Hebrew manuscripts add בֵּית before מְרִי, but its omission seems to be deliberate; Greenberg, *Ezekiel 1–20*, 66.

וְאַתָּה בֶן־אָדָם שְׁמַע	8a	And you, son of man, hear
אֵת אֲשֶׁר־אֲנִי מְדַבֵּר אֵלֶיךָ	b	what I am speaking to you:
אַל־תְּהִי־מֶרִי כְּבֵית הַמֶּרִי	c	do not be rebellious like the rebellious house;
פְּצֵה פִיךָ	d	open your mouth,
וֶאֱכֹל	e	and eat
אֵת אֲשֶׁר־אֲנִי נֹתֵן אֵלֶיךָ׃	f	what I am giving you.

וָאֶרְאֶה	9a	And I looked,
וְהִנֵּה־יָד שְׁלוּחָה אֵלָי	b	and behold: a hand was extended towards me,
וְהִנֵּה־בוֹ מְגִלַּת־סֵפֶר׃	c	and behold: in it was a written scroll.

וַיִּפְרֹשׂ אוֹתָהּ לְפָנַי	10a	And he spread it out before me;
וְהִיא כְתוּבָה פָּנִים וְאָחוֹר	b	and it had writing on the front and the back,
וְכָתוּב אֵלֶיהָ קִנִים וָהֶגֶה וָהִי׃ ס	c	and written on it: laments, and mourning, and woe.

וַיֹּאמֶר אֵלָי	3:1a	And he said to me,
בֶּן־אָדָם	b₁	Son of man,
(אֵת אֲשֶׁר־תִּמְצָא	c	(what you find,
אֱכוֹל)²⁴	b₂	eat;)
אֱכֹל אֶת־הַמְּגִלָּה הַזֹּאת	d	eat this scroll,
וְלֵךְ	e	and go,
דַּבֵּר אֶל־בֵּית יִשְׂרָאֵל׃	f	speak to the House of Israel.

וָאֶפְתַּח אֶת־פִּי	2a	And I opened my mouth,
וַיַּאֲכִלֵנִי אֵת הַמְּגִלָּה (הַזֹּאת)׃	b	and he made me eat the (this) scroll.

וַיֹּאמֶר אֵלָי	3a	And he said to me,
בֶּן־אָדָם בִּטְנְךָ תַאֲכֵל	b	Son of man, make your belly eat
וּמֵעֶיךָ תְמַלֵּא אֵת הַמְּגִלָּה הַזֹּאת	c	and fill your stomach with this scroll,
אֲשֶׁר אֲנִי נֹתֵן אֵלֶיךָ	d	that I am giving you.
וָאֹכְלָה	e	And I ate it;
וַתְּהִי בְּפִי כִּדְבַשׁ לְמָתוֹק׃ פ	f	and it became in my mouth as sweet as honey.

וַיֹּאמֶר אֵלָי	4a	And he said to me,
בֶּן־אָדָם לֶךְ־	b	Son of man, go,
בֹּא אֶל־בֵּית יִשְׂרָאֵל	c	come to the House of Israel,
וְדִבַּרְתָּ בִדְבָרַי אֲלֵיהֶם׃	d	and you shall speak my words to them.

כִּי לֹא אֶל־עַם עִמְקֵי שָׂפָה (וְכִבְדֵי לָשׁוֹן) אַתָּה שָׁלוּחַ אֶל־בֵּית יִשְׂרָאֵל׃	5	For not to a people of impenetrable speech (and heavy language) you are being sent, but to the House of Israel –

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24 LXX leaves out 3:1cb₂. As the sentence type *x-yiqtol* does not fit in the form-critical scheme (see Chap.1.3), the phrase could in fact be an addition.

Hebrew	Verse	English
לֹא אֶל־עַמִּים רַבִּים <>[25]	6a	not to numerous peoples,
אֲשֶׁר לֹא־תִשְׁמַע דִּבְרֵיהֶם	b	whose words you do not understand.
אִם־לֹא אֲלֵיהֶם שְׁלַחְתִּיךָ	c	If I sent you to them,
הֵמָּה יִשְׁמְעוּ אֵלֶיךָ׃	d	*they* would hear you.
וּבֵית יִשְׂרָאֵל לֹא יֹאבוּ לִשְׁמֹעַ אֵלֶיךָ	7a	But the House of Israel is not willing to hear you;
כִּי־אֵינָם אֹבִים לִשְׁמֹעַ אֵלָי	b	for they have no willingness to hear me;
כִּי כָּל־בֵּית יִשְׂרָאֵל	c_p	for the whole House of Israel,
חִזְקֵי־מֵצַח וּקְשֵׁי־לֵב הֵמָּה׃	c	they have a strong forehead and a hardened heart.
הִנֵּה נָתַתִּי אֶת־פָּנֶיךָ חֲזָקִים לְעֻמַּת פְּנֵיהֶם וְאֶת־מִצְחֲךָ חָזָק לְעֻמַּת מִצְחָם׃[26]	8	Behold, I have made your face strong against their faces, and your forehead strong against their foreheads.
כְּשָׁמִיר[27] חָזָק מִצֹּר נָתַתִּי מִצְחֶךָ	9a	Like stone, stronger than flint I have made your forehead;
לֹא־תִירָא אוֹתָם	b	do not fear them
וְלֹא־תֵחַת מִפְּנֵיהֶם	c	and do not be distraught before them,
כִּי בֵּית־מְרִי הֵמָּה׃ פ	d	for they are a rebellious house.
וַיֹּאמֶר אֵלָי	10a	And he said to me,
בֶּן־אָדָם אֶת־כָּל־דְּבָרַי	b_1	Son of man, all my words
אֲשֶׁר אֲדַבֵּר אֵלֶיךָ	c	that I shall speak to you
קַח בִּלְבָבְךָ	b_2	take in your heart,
וּבְאָזְנֶיךָ שְׁמָע׃	d	and hear with your ears.
וְלֵךְ	11a	And go,
בֹּא אֶל־הַגּוֹלָה אֶל־בְּנֵי עַמֶּךָ	b	come to the exiles, to your people,
וְדִבַּרְתָּ אֲלֵיהֶם	c	and you shall speak to them
וְאָמַרְתָּ אֲלֵיהֶם	d	and you shall say to them,
כֹּה אָמַר (אֲדֹנָי) יְהוָה	e	Thus says (the Lord) YHWH;
אִם־יִשְׁמְעוּ	f	whether they hear
וְאִם־יֶחְדָּלוּ׃	g	or whether they don't.
וַתִּשָּׂאֵנִי רוּחַ	12a	Then a spirit/wind lifted me up,
וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל	b	and I heard behind me the sound of a loud tremor,
<בְּרוּם>[28] כְּבוֹד־יְהוָה מִמְּקוֹמוֹ׃	c	as the Glory of YHWH rose from its place;

25 MT: לֹא אֶל־עַמִּים רַבִּים עִמְקֵי שָׂפָה וְכִבְדֵי לָשׁוֹן.

26 The reason for LXX's νεῖκος (victory, power) instead of מֵצַח (forehead) is obscure. Perhaps the translator did not understand the word; Cooke, *Ezekiel*, 40.

27 LXX translates διὰ παντὸς, probably confusing כשמיר and ותמיד; Zimmerli, *Ezechiel*, 12.

28 Conjecture; MT: בָּרוּךְ כְּבוֹד־יְהוָה מִמְּקוֹמוֹ. Refer to 2.1.3.

וְקוֹל כַּנְפֵי הַחַיּוֹת מַשִּׁיקוֹת אִשָּׁה אֶל־אֲחוֹתָהּ וְקוֹל הָאוֹפַנִּים לְעֻמָּתָם וְקוֹל רַעַשׁ (גָּדוֹל):	13	and the sound of the wings of the living beings brushing against one another, and the sound of the wheels beside them, and the sound of a (loud) rumbling.
וְרוּחַ נְשָׂאַתְנִי	14a	And a spirit/wind had lifted me up
וַתִּקָּחֵנִי	b	and it took me away,
וָאֵלֵךְ (מַר) בַּחֲמַת רוּחִי	c	and I went (bitter) in the heat of my spirit/mind,
וְיַד־יְהוָה עָלַי חָזָקָה:	d	and the hand of YHWH was strong upon me.
וָאָבוֹא אֶל־הַגּוֹלָה תֵּל אָבִיב²⁹ הַיֹּשְׁבִים אֶל־נְהַר־כְּבָר	15a	and I came to the exiles at Tel-abib, who lived by the river Chebar,
וָאֵשֵׁב הֵמָּה יוֹשְׁבִים שָׁם³⁰	b	and where they were living;
וָאֵשֵׁב שָׁם שִׁבְעַת יָמִים מַשְׁמִים בְּתוֹכָם:	c	and I sat there for seven days, shocked, among them.

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29 LXX does not recognize תֵּל אָבִיב as a name and therefore tries to translate it by μετέωρος καὶ περιῆλθον, "I came to the exiles *through the air,* and I went around ..."

30 Some manuscripts of S omit 3:15b while LXX represents it asyndetically.

וַתְּהִי עָלַי שָׁם יַד־יְהוָה	3:22a	And the hand of YHWH was upon me there;
וַיֹּאמֶר אֵלַי	b	and he said to me,
קוּם	c	Get up,
צֵא אֶל־הַבִּקְעָה	d	go out to the valley,
וְשָׁם אֲדַבֵּר אוֹתָךְ:	e	and there I will speak to you.
וָאָקוּם	23a	And I got up
וָאֵצֵא אֶל־הַבִּקְעָה	b	and I went out to the valley;
וְהִנֵּה־שָׁם כְּבוֹד־יְהוָה עֹמֵד כַּכָּבוֹד	c	and there, behold: the glory of YHWH, standing like the glory
אֲשֶׁר רָאִיתִי עַל־נְהַר־כְּבָר	d	that I had seen by the river Chebar.
וָאֶפֹּל עַל־פָּנָי:	e	And I fell on my face.
וַתָּבֹא־בִי רוּחַ	24a	And a spirit came into me,
וַתַּעֲמִדֵנִי עַל־רַגְלָי	b	and it set me on my feet;
וַיְדַבֵּר אֹתִי	c	and he spoke to me
וַיֹּאמֶר אֵלַי	d	and he said to me:
בֹּא	e	Come,
הִסָּגֵר בְּתוֹךְ בֵּיתֶךָ:	f	be shut inside your house.
וְאַתָּה בֶן־אָדָם	25a_p	And you, son of man,
הִנֵּה נָתְנוּ עָלֶיךָ עֲבוֹתִים	a	behold, they have laid cords on you,
וַאֲסָרוּךָ בָּהֶם	b	and they have bound you with them,[31]
וְלֹא תֵצֵא בְּתוֹכָם:	c	and you will not go out among them;
וּלְשׁוֹנְךָ אַדְבִּיק אֶל־חִכֶּךָ	26a	and your tongue I will make cling your palate,
וְנֶאֱלַמְתָּ	b	and you will be unable to speak
וְלֹא־תִהְיֶה לָהֶם לְאִישׁ מוֹכִיחַ	c	so you will not be for them one who reproves;
כִּי בֵּית מְרִי הֵמָּה:	d	for they are a rebellious house.
וּבְדַבְּרִי אוֹתָךְ	27a	But when I speak to you,
אֶפְתַּח אֶת־פִּיךָ	b	I will open your mouth,
וְאָמַרְתָּ אֲלֵיהֶם	c	and you shall say to them,
כֹּה אָמַר אֲדֹנָי יְהוִה	d	Thus says the Lord YHWH;
הַשֹּׁמֵעַ יִשְׁמָע	e	those who hear, shall hear;
וְהֶחָדֵל יֶחְדָּל	f	and those who desist, shall desist;
כִּי בֵּית מְרִי הֵמָּה: ס	g	for they are a rebellious house.

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31 The uncalled-for change in subject ("they") and tempus (past tense sentence forms x-*qatal* and *wayyiqtol*) suggests that 25a_p-b might be an even later gloss to the account.

Appendix B: The Text of Ezekiel 8–11

וַיְהִי בַּשָּׁנָה הַשִּׁשִׁית בַּשִּׁשִׁי¹ בַּחֲמִשָּׁה לַחֹדֶשׁ	8:1a	It was in the sixth year, in the sixth month, on the fifth day of the month.
אֲנִי יוֹשֵׁב בְּבֵיתִי	b	I was sitting in my house,
וְזִקְנֵי יְהוּדָה יוֹשְׁבִים לְפָנָי	c	and the elders of Judah were sitting in front of me.
וַתִּפֹּל עָלַי (שָׁם) יַד (אֲדֹנָי) יְהוִה:	d	And (there) fell on me the hand of (the Lord) YHWH.
וָאֶרְאֶה	2a	And I looked,
וְהִנֵּה דְמוּת כְּמַרְאֵה־‹אִישׁ›²	b	and behold, a likeness with the appearance of a ‹man›;
מִ(מַּרְאֵה) מָתְנָיו וּלְמַטָּה אֵשׁ	c	below (the appearance of) his loins was fire,
וּמִמָּתְנָיו וּלְמַעְלָה (כְּמַרְאֵה־זֹהַר) כְּעֵין הַחַשְׁמַלָה:	d	and above his loins was something (like the appearance of brilliance,) like ḥašmal.
וַיִּשְׁלַח תַּבְנִית יָד	3a	He extended a shape of a hand,
וַיִּקָּחֵנִי בְּצִיצִת רֹאשִׁי	b	and he took me by the hair of my head.
וַתִּשָּׂא אֹתִי רוּחַ בֵּין־הָאָרֶץ וּבֵין הַשָּׁמַיִם	c	And a spirit/wind lifted me up between earth and heaven,
וַתָּבֵא אֹתִי יְרוּשָׁלְַמָה בְּמַרְאוֹת אֱלֹהִים אֶל־פֶּתַח שַׁעַר ‹›³ הַפּוֹנֶה צָפוֹנָה	d	and it brought me to Jerusalem in divine visions, to the entrance of the ‹› gate facing northwards,
אֲשֶׁר־שָׁם (מוֹשַׁב) סֵמֶל הַקִּנְאָה (הַמַּקְנֶה)⁴:	e	where (the seat of) the image of jealousy is, (which makes jealous).
וְהִנֵּה־שָׁם כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל⁵ כַּמַּרְאֶה	4a	And behold, there was the Glory of the God of Israel, like the appearance
אֲשֶׁר רָאִיתִי בַּבִּקְעָה:	b	that I had seen in the plain.

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1 LXX has ἐν τῷ πέμπτῳ μηνὶ (in the fifth month), which is explicable as assimilation to the subsequent "fifth day of the month"; hence the MT is to be preferred. Cooke, *Ezekiel*, 89; Block, *Ezekiel 1–24*, 276.

2 Amended according to LXX. MT: וְהִנֵּה דְמוּת כְּמַרְאֵה־אֵשׁ.

3 MT: הַפְּנִימִית.

4 LXX and S seem to presuppose only one form of קנא / קנה. "Sind קנאה und מקנה von Anfang an Wahllesarten?" Zimmerli, *Ezechiel*, 192 – or is the duplication in MT meant to reinforce the expression?

5 LXX confuses here the two titles כְּבוֹד־יְהוָה and כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל and reads δόξα κυρίου θεοῦ Ισραηλ. Ibid., 192; Block, *Ezekiel 1–24*, 277.

וַיֹּאמֶר אֵלַי	5a	And he said to me,
בֶּן־אָדָם שָׂא־נָא עֵינֶיךָ דֶּרֶךְ צָפוֹנָה	b	Son of man, do lift up your eyes towards north.
וָאֶשָּׂא עֵינַי דֶּרֶךְ צָפוֹנָה		And I lifted up my eyes towards north,
וְהִנֵּה מִצָּפוֹן לְשַׁעַר הַמִּזְבֵּחַ⁶ (סֵמֶל הַקִּנְאָה הַזֶּה	c	and behold, north of the altar gate (was this
בַּבִּאָה):	d	image of jealousy, in the doorway).

וַיֹּאמֶר אֵלַי	6a	And he said to me,
בֶּן־אָדָם הֲרֹאֶה אַתָּה	b	Son of man, are you seeing
מֵהֶם עֹשִׂים	c	what they are doing?
תּוֹעֵבוֹת גְּדֹלוֹת	d	the great abominations
(אֲשֶׁר בֵּית־יִשְׂרָאֵל) עֹשִׂים פֹּה לְרָחֳקָה	e	that (the House of Israel) are doing here, in order to be far from my sanctuary?
מֵעַל מִקְדָּשִׁי		
וְעוֹד תָּשׁוּב	f	And you will see even greater abomina-
תִּרְאֶה תּוֹעֵבוֹת גְּדֹלוֹת: ס	g	tions.

וַיָּבֵא אֹתִי אֶל־פֶּתַח הֶחָצֵר <⁷>	7a	And he brought me to the entrance of the court.

וַיֹּאמֶר אֵלַי	8a	And he said to me,
בֶּן־אָדָם חֲתָר־נָא (בַקִּיר)	b	Son of man, dig (through the wall);
וָאֶחְתֹּר (בַּקִּיר)	c	and I dug (through the wall),
וְהִנֵּה פֶּתַח אֶחָד:	d	and behold: one entrance.

וַיֹּאמֶר אֵלַי	9a	And he said to me,
בֹּא	b	Come,
וּרְאֵה אֶת־הַתּוֹעֵבוֹת (הָרָעוֹת)	c	and see the (wicked) abominations
אֲשֶׁר הֵם עֹשִׂים פֹּה:	d	that they are doing here.

וָאָבוֹא	10a	And I came in
וָאֶרְאֶה	b	and I looked;
וְהִנֵּה כָל־(תַּבְנִית רֶמֶשׂ וּבְהֵמָה) שֶׁקֶץ וְכָל־גִּלּוּלֵי בֵּית יִשְׂרָאֵל מְחֻקֶּה עַל־הַקִּיר סָבִיב סָבִיב:	c	and behold, all (shapes of crawling and) abhorrent (beasts,) and all the idols of the House of Israel were on the wall all around.

וְשִׁבְעִים אִישׁ מִזִּקְנֵי בֵית־יִשְׂרָאֵל	11a₁	Seventy men of the elders of the House of Israel,
וְיַאֲזַנְיָהוּ בֶן־שָׁפָן עֹמֵד בְּתוֹכָם	b	– Jaazaniah son of Shaphan standing among them –
(עֹמְדִים) לִפְנֵיהֶם	a₂	(standing) in front of them;
וְאִישׁ מִקְטַרְתּוֹ בְּיָדוֹ	c	and each had his censer in his hand,
וַעֲתַר (עֲנַן־)הַקְּטֹרֶת עֹלֶה:	d	and the scented (cloud of) incense was rising up.

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6 LXX translates ἐπὶ τὴν πύλην τὴν πρὸς ἀνατολάς (*east* instead of *altar*) and does not witness for the rest of the verse. Zimmerli, *Ezechiel*, 192 is in favour of MT.

7 8:7bc MT: וָאֶרְאֶה וְהִנֵּה חֹר־אֶחָד בַּקִּיר. "And I looked, and behold, there was a hole in the wall."

וַיֹּאמֶר אֵלַי	12a	And he said to me,
הֲרָאִיתָ בֶן־אָדָם	b	Have you seen, son of man,
אֲשֶׁר זִקְנֵי בֵית־יִשְׂרָאֵל עֹשִׂים (בַּחֹשֶׁךְ)	c	what the elders of the House of Israel are doing (in the darkness), each in his rooms of images?
אִישׁ בְּחַדְרֵי מַשְׂכִּיתוֹ		
כִּי אֹמְרִים	d	For they are saying,
אֵין יְהוָה רֹאֶה (אֹתָנוּ)	e	There is no YHWH who sees (us),
עָזַב יְהוָה אֶת־הָאָרֶץ:	f	YHWH has abandoned the land.
וַיֹּאמֶר אֵלַי	13a	And he said to me,
עוֹד תָּשׁוּב	b	You will see even greater abominations
תִּרְאֶה תוֹעֵבוֹת גְּדֹלוֹת	c	
אֲשֶׁר־הֵמָּה עֹשִׂים:	d	that they are doing.
וַיָּבֵא אֹתִי אֶל־פֶּתַח שַׁעַר בֵּית־יְהוָה	14a	And he brought me to the entrance of the gate of the house of YHWH
אֲשֶׁר אֶל־הַצָּפוֹנָה	b	that faces towards the north;
וְהִנֵּה־שָׁם הַנָּשִׁים יֹשְׁבוֹת	c	and there, behold, women were sitting,
מְבַכּוֹת אֶת־הַתַּמּוּז: ס	d	weeping the Tammuz.
וַיֹּאמֶר אֵלַי	15a	And he said to me,
הֲרָאִיתָ בֶן־אָדָם	b	Have you seen, son of man?
עוֹד תָּשׁוּב	c	You will see even greater abominations
תִּרְאֶה תוֹעֵבוֹת גְּדֹלוֹת מֵאֵלֶּה:	d	than these.
וַיָּבֵא אֹתִי אֶל־חֲצַר בֵּית־יְהוָה הַפְּנִימִית	16a	And he brought me to the inner court of the house of YHWH;
וְהִנֵּה־פֶתַח הֵיכַל יְהוָה בֵּין הָאוּלָם וּבֵין הַמִּזְבֵּחַ ‹כְּעֶשְׂרִים›[8] אִישׁ	b	and behold, at the entrance of the temple of YHWH, between the porch and the altar: about ‹twenty› men,
אֲחֹרֵיהֶם אֶל־הֵיכַל יְהוָה	c	their backs were to the temple of YHWH,
וּפְנֵיהֶם קֵדְמָה	d	and their faces toward the east,
וְהֵמָּה מִשְׁתַּחֲוִיתֶם (קֵדְמָה) לַשָּׁמֶשׁ:	e	and they were prostrating themselves (eastward) to the sun.

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8 MT: כְּעֶשְׂרִים וַחֲמִשָּׁה "about 25 men."

וַיֹּאמֶר אֵלַי	17a	And he said to me,
הֲרָאִיתָ בֶן־אָדָם	b	Have you seen, son of man?
הֲנָקֵל לְבֵית יְהוּדָה מֵעֲשׂוֹת אֶת־הַתּוֹעֵבוֹת	c	Is it too insignificant for the house of Judah to do the abominations
אֲשֶׁר עָשׂוּ־פֹה	d	that they do here?
כִּי־מָלְאוּ אֶת־הָאָרֶץ חָמָס	e	so they fill the land with violence
(וַיָּשֻׁבוּ לְהַכְעִיסֵנִי)[9]	f	(and they keep provoking me)
וְהִנָּם שֹׁלְחִים אֶת־הַזְּמוֹרָה אֶל־אַפָּם:[10]	g	Look at them, holding the branch to their nose!

וְגַם־אֲנִי אֶעֱשֶׂה בְחֵמָה	18a	And I, too, I will act in wrath;
לֹא־תָחוֹס עֵינִי	b	my eye will show no pity,
וְלֹא אֶחְמֹל	c	and I will not relent;
וְקָרְאוּ בְאָזְנַי קוֹל גָּדוֹל	d	and they will cry in my hearing with a loud voice,
וְלֹא אֶשְׁמַע אוֹתָם:	e	but I will not listen to them.

וַיִּקְרָא בְאָזְנַי קוֹל גָּדוֹל לֵאמֹר	9:1a	And he thus cried in my hearing with a loud voice:
קָרְבוּ פְּקֻדּוֹת הָעִיר	b	Approach, you executioners of the city,
וְאִישׁ כְּלִי מַשְׁחֵתוֹ בְּיָדוֹ:	c	each with his destruction tool in his hand.

וְהִנֵּה שִׁשָּׁה אֲנָשִׁים בָּאִים מִדֶּרֶךְ־שַׁעַר הָעֶלְיוֹן	2a	And behold: six men, coming from the direction of the upper gate,
אֲשֶׁר מָפְנֶה צָפוֹנָה	b	which faces north,
וְאִישׁ כְּלִי מַפָּצוֹ בְּיָדוֹ	c	each had his slaughter tool in his hand.
וְאִישׁ־אֶחָד בְּתוֹכָם לָבֻשׁ בַּדִּים	d	And one man among them was dressed in linen,
וְקֶסֶת הַסֹּפֵר בְּמָתְנָיו	e	and had a writer's case at his loins.
וַיָּבֹאוּ	f	And they came
וַיַּעַמְדוּ אֵצֶל מִזְבַּח הַנְּחֹשֶׁת:	g	and they stood next to the bronze altar.

וּכְבוֹד אֱלֹהֵי יִשְׂרָאֵל נַעֲלָה מֵעַל הַכְּרוּב	3a₁	And the Glory of the God of Israel had gone up from the cherub,
אֲשֶׁר הָיָה עָלָיו	b	above which it had been,
אֶל מִפְתַּן הַבָּיִת	a₂	to the threshold of the building.
וַיִּקְרָא אֶל־הָאִישׁ הַלָּבֻשׁ הַבַּדִּים	c	And he called the man dressed in linen,
אֲשֶׁר קֶסֶת הַסֹּפֵר בְּמָתְנָיו: ס	d	who had the writer's case at his loins.

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9 The originality of this clause is doubted by Zimmerli, *Ezechiel*, 195 but defended by Cooke, *Ezekiel*, 100; Block, *Ezekiel 1–24*, 297.

10 The versions propose diverse interpretations for this phrase; for example, LXX reads καὶ ἰδοὺ αὐτοὶ ὡς μυκτηρίζοντες. Other variants are listed in Cooke, *Ezekiel,* 103. The variation is due to the fact that the meaning of 8:17 g is, and obviously was already in ancient times, uncertain.

וַיֹּאמֶר ‹[11] אֵלוֹ	4a	And ‹he› said to him,
עֲבֹר ‹בְּתוֹךְ הָעִיר בְּתוֹךְ יְרוּשָׁלָ͏ִם›[12]	b	Pass through ‹the middle of the city, through the middle of Jerusalem,›
וְהִתְוִיתָ תָּו עַל־מִצְחוֹת הָאֲנָשִׁים הַנֶּאֱנָחִים וְהַנֶּאֱנָקִים עַל כָּל־הַתּוֹעֵבוֹת הַנַּעֲשׂוֹת בְּת וֹכָהּ:	c	and mark a *taw* on the foreheads of the persons who are sighing and mourning over all the abominations done in its midst.
וּלְאֵלֶּה אָמַר בְּאָזְנַי	5a	And to them he said in my hearing,
עִבְרוּ בָעִיר אַחֲרָיו	b	Pass in the midst of the city after him,
וְהַכּוּ	c	and slay;
אַל־תָּחֹס עֵינְיכֶם	d	your eye shall show no pity,
וְאַל־תַּחְמֹלוּ:	e	and you shall not relent.
זָקֵן בָּחוּר וּבְתוּלָה וְטַף וְנָשִׁים תַּהַרְגוּ לְמַשְׁחִית	6a	Old people, young men and young women, children and women you shall kill to their destruction,
וְעַל־כָּל־אִישׁ	b₁	but to no one
אֲשֶׁר־עָלָיו הַתָּו	c	on whom is the *taw*,
אַל־תִּגַּשׁוּ	b₂	shall you come near.
וּמִמִּקְדָּשִׁי תָּחֵלּוּ	d	And from my sanctuary you shall begin.
וַיָּחֵלּוּ בָּאֲנָשִׁים (הַזְּקֵנִים)	e	And they began with the men, (the elders)
אֲשֶׁר לִפְנֵי הַבָּיִת:	f	who were in front of the temple.
וַיֹּאמֶר אֲלֵהֶם	7a	And he said to them,
טַמְּאוּ אֶת־הַבַּיִת	b	Defile the temple,
וּמַלְאוּ אֶת־הַחֲצֵרוֹת[13] חֲלָלִים	c	and fill the courts with those slaughtered.
צְאוּ	d	Go out
‹וְהַכּוּ›[14] בָעִיר:	f	‹and slay› in the city.

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11 MT: וַיֹּאמֶר יְהוָה אֵלוֹ. Since the *nomen sacrum* is missing in LXX, and its occurrence in MT is quite unusual (וַיֹּאמֶר most often refers implicitly to YHWH), this is treated as a gloss by many commentators. According to Wevers, *Ezekiel*, 85; and Cooke, *Ezekiel*, 106, MT adds "YHWH" to be more explicit. Alternatively, since 9:4 is part of a later redaction, as discussed in Chap. 3.2.2, the irregularity could be explained by means of redaction criticism.

12 Instead of בְּתוֹךְ הָעִיר בְּתוֹךְ יְרוּשָׁלָ͏ִם in MT, LXX has only μέσην τὴν Ιερουσαλημ. However, according to Cooke, *Ezekiel*, 109; Zimmerli, *Ezechiel*, 197; Wevers, *Ezekiel*, 85; Allen, *Ezekiel 1–19*, 122 it is more probable that the original text read בְּתוֹךְ הָעִיר because *city* is "a key term in the account" (Allen). The more general term was subsequently explicated by "through Jerusalem"; then the first phrase was omitted by LXX or its *Vorlage*, possibly through parablepsis.

13 LXX translates mistakenly τὰς ὁδοὺς (the ways) instead of MT הַחֲצֵרוֹת (the courts). The MT is preferred, with Cooke, *Ezekiel*, 107; Wevers, *Ezekiel*, 85; Allen, *Ezekiel 1–19*, 123.

14 MT: וְיָצְאוּ וְהִכּוּ בָעִיר.

וַיְהִי כְּהַכּוֹתָם	8a	It was during their slaying,
(וְנֶאֱשָׁאַר אָנִי)[15]	b	(and I was being left alone,)
וָאֶפְּלָה עַל־פָּנַי	c	and I fell on my face,
וָאֶזְעַק	d	and I cried out,
וָאֹמַר	e	and I said:
אֲהָהּ אֲדֹנָי יְהוִה הֲמַשְׁחִית אַתָּה אֵת כָּל־שְׁאֵרִית יִשְׂרָאֵל בְּשָׁפְכְּךָ אֶת־חֲמָתְךָ עַל־יְרוּשָׁלָם:	f	Ah Lord YHWH! Are you destroying the entire remnant of Israel by pouring out your wrath upon Jerusalem?
וַיֹּאמֶר אֵלַי	9a	And he said to me,
עֲוֹן בֵּית־יִשְׂרָאֵל וִיהוּדָה גָּדוֹל בִּמְאֹד מְאֹד	b	The guilt of the House of Israel and Judah is very, very great;
וַתִּמָּלֵא הָאָרֶץ דָּמִים	c	filled is the land with blood
וְהָעִיר מָלְאָה מַטֶּה	d	and the city is filled with distorted things.
כִּי אָמְרוּ	e	For they say,
עָזַב יְהוָה אֶת־הָאָרֶץ	f	YHWH has abandoned the land,
וְאֵין יְהוָה רֹאֶה:	g	there is no YHWH who sees.
וְגַם־אֲנִי	10a_p	And I, too:
לֹא־תָחוֹס עֵינִי	a	my eye will show no pity
וְלֹא אֶחְמֹל	b	and I will not relent.
דַּרְכָּם בְּרֹאשָׁם נָתָתִּי:	c	Their way I give upon their heads.
וְהִנֵּה הָאִישׁ לְבֻשׁ הַבַּדִּים	11a_1	And behold, the man dressed in linen,
אֲשֶׁר הַקֶּסֶת בְּמָתְנָיו	b	who had the case at his loins,
מֵשִׁיב דָּבָר לֵאמֹר	a_2	brought back word, saying:
עָשִׂיתִי	c	I have done
כַּאֲשֶׁר צִוִּיתָנִי: ס	d	as you commanded me.
וָאֶרְאֶה	10:1a	And I looked,
וְהִנֵּה אֶל־הָרָקִיעַ	b_1	and behold, on the dome,
אֲשֶׁר עַל־רֹאשׁ הַכְּרֻבִים	c	which was over the heads of the cherubim,
כְּאֶבֶן סַפִּיר (כְּמַרְאָה) דְּמוּת כִּסֵּא (נִרְאָה)[16] עֲלֵיהֶם:	b_2	something like sapphire stone, (like the appearance of) the likeness of a throne, (appeared) above them.

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15 Cooke, *Ezekiel*, 107 defends the MT.

16 Some LXX manuscripts do not account for נִרְאָה. According to Dijkstra, "Glosses," 65, the verb was inserted to make the complicated structure of the nominal sentence more intelligible.

וַיֹּאמֶר אֶל־הָאִישׁ לְבֻשׁ הַבַּדִּים	2a	And he said to the man dressed in linen,
(וַיֹּאמֶר)[17]	b	(and he said)
בֹּא אֶל־בֵּינוֹת לַגַּלְגַּל אֶל־תַּחַת לַכְּרוּב	c	Come in between the wheelwork under the cherub
וּמַלֵּא חָפְנֶיךָ גַחֲלֵי־אֵשׁ מִבֵּינוֹת לַכְּרֻבִים	d	and fill your hands with fiery coals from between the cherubim,
וּזְרֹק עַל־הָעִיר	e	and scatter them over the city.
וַיָּבֹא לְעֵינָי:	f	And he came before my eyes.
וְהַכְּרֻבִים עֹמְדִים מִימִין לַבַּיִת בְּבֹאוֹ הָאִישׁ	3a	The cherubim were standing to the south of the temple when the man came;
וְהֶעָנָן מָלֵא אֶת־הֶחָצֵר הַפְּנִימִית:	b	and a cloud filled the inner court.
וַיָּרָם כְּבוֹד־יְהוָה מֵעַל הַכְּרוּב עַל מִפְתַּן הַבָּיִת	4a	And the Glory of YHWH rose up from the cherub to the threshold of the temple,
וַיִּמָּלֵא הַבַּיִת אֶת־הֶעָנָן	b	and filled was the temple with the cloud,
וְהֶחָצֵר מָלְאָה אֶת־נֹגַהּ כְּבוֹד יְהוָה:	c	and the court was filled with the brightness of the Glory of YHWH.
וְקוֹל כַּנְפֵי הַכְּרוּבִים נִשְׁמַע עַד־הֶחָצֵר הַחִיצֹנָה כְּקוֹל אֵל־שַׁדַּי בְּדַבְּרוֹ:	5	And the sound of the wings of the cherubim was heard to the outer court, like the sound of God Almighty when he speaks.
וַיְהִי בְּצַוֺּתוֹ אֶת־הָאִישׁ לְבֻשׁ־הַבַּדִּים[18] לֵאמֹר	6a	Now, when he had commanded the man dressed in linen thus:
קַח אֵשׁ מִבֵּינוֹת לַגַּלְגַּל מִבֵּינוֹת לַכְּרוּבִים	b	Take fire from between the wheelwork, from between the cherubim,
וַיָּבֹא	c	he came
וַיַּעֲמֹד אֵצֶל הָאוֹפָן:	d	and he stood beside a wheel.
וַיִּשְׁלַח (הַכְּרוּב) אֶת־יָדוֹ (מִבֵּינוֹת לַכְּרוּבִים) אֶל־הָאֵשׁ	7a	And (a cherub) stretched out his hand (from between the cherubim) to the fire
אֲשֶׁר בֵּינוֹת הַכְּרֻבִים	b	that was between the cherubim.
וַיִּשָּׂא	c	And he lifted it up,
וַיִּתֵּן אֶל־חָפְנֵי לְבֻשׁ הַבַּדִּים	d	and he gave it into the hands of the one dressed in linen.
וַיִּקַּח	e	And he took it
וַיֵּצֵא:	f	and he went out.

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17 LXX omits 10:2b and is followed in this e.g. by Cooke, *Ezekiel*, 119; Wevers, *Ezekiel*, 87. Conversely, Greenberg, *Ezekiel 1–20*, 180. Then again, Dijkstra, "Glosses," 66 argues for 10:2b as the older version; however his theory has no support from the versions.

18 Both in 10:6a and in 10:7d, LXX calls the "man in linen" τῷ ἀνδρὶ τῷ ἐνδεδυκότι τὴν στολὴν τὴν ἁγίαν, "the man in the holy clothes". This is a secondary interpretation of its *Vorlage* (so e.g. Block, *Ezekiel 1–24*, 318).

Hebrew		English
וַיֵּרָא לַכְּרֻבִים תַּבְנִית יַד־אָדָם[19] תַּחַת כַּנְפֵיהֶם׃	8	And the shape of a human hand appeared on the cherubim, under their wings.
וָאֶרְאֶה	9a	And I looked,
וְהִנֵּה אַרְבָּעָה אוֹפַנִּים אֵצֶל הַכְּרוּבִים	b	and behold, four wheels beside the cherubim:
אוֹפַן אֶחָד אֵצֶל הַכְּרוּב אֶחָד	c	one wheel beside one cherub
וְאוֹפַן אֶחָד אֵצֶל הַכְּרוּב אֶחָד	d	and one wheel beside one cherub;
וּמַרְאֵה הָאוֹפַנִּים כְּעֵין אֶבֶן תַּרְשִׁישׁ׃	e	and the appearance of the wheels was like tarshish stone.
וּמַרְאֵיהֶם	10a$_p$	As for their appearance,
דְּמוּת אֶחָד לְאַרְבַּעְתָּם	a	all four had one likeness,
כַּאֲשֶׁר יִהְיֶה הָאוֹפַן בְּתוֹךְ הָאוֹפָן׃	b	as though the wheel were in the midst of the wheel.
בְּלֶכְתָּם אֶל־אַרְבַּעַת רִבְעֵיהֶם יֵלֵכוּ	11a	As they went, they could go towards any of their four directions;
לֹא יִסַּבּוּ בְּלֶכְתָּם	b	they did not turn as they went.
כִּי הַמָּקוֹם	c$_1$	For to the place,
אֲשֶׁר־יִפְנֶה הָרֹאשׁ	d	to which the first one faced,
אַחֲרָיו יֵלֵכוּ	c$_2$	the others went after it.
לֹא יִסַּבּוּ בְּלֶכְתָּם׃	e	They did not turn as they went.
(וְכָל־בְּשָׂרָם)[20] וְגַבֵּהֶם וִידֵיהֶם וְכַנְפֵיהֶם וְהָאוֹפַנִּים מְלֵאִים עֵינַיִם סָבִיב לְאַרְבַּעְתָּם אוֹפַנֵּיהֶם׃	12	And (all their flesh and) their rims/backs and their hands and their wings and the wheels were full of eyes all over – the wheels of all four of them.
לָאוֹפַנִּים	13a$_p$	As for the wheels,
לָהֶם קוֹרָא הַגַּלְגַּל בְּאָזְנָי׃	a	they were called "the wheelwork" in my hearing.
‹[21]›	14	
וַיֵּרֹמּוּ הַכְּרוּבִים	15a	And the cherubim rose up.
הִיא הַחַיָּה	b	This was the living being
אֲשֶׁר רָאִיתִי בִּנְהַר־כְּבָר׃	c	that I had seen by the river Chebar.
וּבְלֶכֶת הַכְּרוּבִים יֵלְכוּ הָאוֹפַנִּים אֶצְלָם	16a	And as the cherubim went, the wheels went next to them;
וּבִשְׂאֵת הַכְּרוּבִים אֶת־כַּנְפֵיהֶם לָרוּם מֵעַל הָאָרֶץ לֹא־יִסַּבּוּ הָאוֹפַנִּים (גַּם־הֵם מֵאֶצְלָם)׃	b	and as the cherubim lifted up their wings to rise up from the earth, the wheels (also) did not turn (away from them).

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19 LXX, as well as a fragment in 4Q73, have the plural: χειρῶν, resp. ידי. Lust, "Ezekiel Manuscripts in Qumran," 96 f.

20 וְכָל־בְּשָׂרָם is not represented in LXX; Dijkstra, "Glosses," 71.

21 MT: וְאַרְבָּעָה פָנִים לְאֶחָד פְּנֵי הָאֶחָד פְּנֵי הַכְּרוּב וּפְנֵי הַשֵּׁנִי פְּנֵי אָדָם וְהַשְּׁלִישִׁי פְּנֵי אַרְיֵה וְהָרְבִיעִי פְּנֵי־נָשֶׁר (And four faces for each: the first face was the cherub face, and the second face a human face, and the third a lion face, and the fourth an eagle face). For discussion, see Section 3.1.1.

בְּעָמְדָם יַעֲמֹדוּ	17a	As those stood, these stood,
וּבְרוֹמָם יֵרוֹמּוּ אוֹתָם	b	and as those rose up, these rose up with them;
כִּי רוּחַ הַחַיָּה בָּהֶם:	c	for the spirit of the living being/of life was in them.

וַיֵּצֵא כְּבוֹד יְהוָה מֵעַל (מִפְתַּן)[22] הַבָּיִת	18a	And the Glory of YHWH went out from (the threshold of) the building,
וַיַּעֲמֹד עַל־הַכְּרוּבִים:	b	and stood over the cherubim.

וַיִּשְׂאוּ הַכְּרוּבִים אֶת־כַּנְפֵיהֶם	19a	And the cherubim lifted up their wings
וַיֵּרוֹמּוּ מִן־הָאָרֶץ לְעֵינַי בְּצֵאתָם	b	and they rose up from the earth before my eyes as they went out,
וְהָאוֹפַנִּים לְעֻמָּתָם	c	and the wheels were at their side;
וַיַּעֲמֹד פֶּתַח שַׁעַר בֵּית־יְהוָה הַקַּדְמוֹנִי	d	and it stood at the entrance of the eastern gate of the house of YHWH;
וּכְבוֹד אֱלֹהֵי־יִשְׂרָאֵל עֲלֵיהֶם מִלְמָעְלָה:	e	and the Glory of the God of Israel was over them, from above.

הִיא הַחַיָּה	20a	These were the living being
אֲשֶׁר רָאִיתִי תַּחַת אֱלֹהֵי־יִשְׂרָאֵל בִּנְהַר־כְּבָר	b	that I had seen under the God of Israel by the river Chebar;
וָאֵדַע	c	and I knew
כִּי כְרוּבִים הֵמָּה:	d	that they were cherubim.

אַרְבָּעָה (אַרְבָּעָה) פָנִים לְאֶחָד	21a	Four (four) faces for each,
וְאַרְבַּע כְּנָפַיִם לְאֶחָד	b	and four wings for each,
וּדְמוּת יְדֵי אָדָם תַּחַת כַּנְפֵיהֶם:	c	and a likeness of human hands under their wings.

וּדְמוּת פְּנֵיהֶם	22a_p	And the likeness of their faces:
הֵמָּה הַפָּנִים	a	they were the faces
אֲשֶׁר רָאִיתִי עַל־נְהַר־כְּבָר[23] (מַרְאֵיהֶם וְאוֹתָם)	b	(whose appearance) I had seen by the river Chebar.
אִישׁ אֶל־עֵבֶר פָּנָיו יֵלֵכוּ:	c	Each went straight ahead.

וַתִּשָּׂא אֹתִי רוּחַ	11:1a	And a spirit/wind lifted me up,
וַתָּבֵא אֹתִי אֶל־שַׁעַר בֵּית־יְהוָה הַקַּדְמוֹנִי הַפּוֹנֶה קָדִימָה	b	and it brought me to the east gate of the temple of YHWH, facing eastward.
וְהִנֵּה בְּפֶתַח הַשַּׁעַר עֶשְׂרִים וַחֲמִשָּׁה אִישׁ	c	And behold, at the entrance of the gate: twenty-five men.
וָאֶרְאֶה בְתוֹכָם אֶת־יַאֲזַנְיָה בֶן־עַזֻּר וְאֶת־פְּלַטְיָהוּ בֶן־בְּנָיָהוּ שָׂרֵי הָעָם: פ	d	And I saw in their midst Jaazaniah son of Azzur, and Pelatiah son of Benaiah, leaders of the people.

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22 Some LXX manuscripts do not represent מִפְתַּן. Dijkstra, "Glosses," 75 sees in it "a case of contextual harmonization" to 9:3 and 10:4 (see however Wevers, *Ezekiel,* 91 in defence of MT).
23 In analogy to 10:20b, LXX adds in 10:22b the phrase ὑποκάτω τῆς δόξης θεοῦ Ισραηλ. Since this can be explained as dittography, the MT reading appears to be more probable. Cooke, *Ezekiel*, 119; Wevers, *Ezekiel*, 91.

וַיֹּאמֶר אֵלָי	2a	And he said to me,
בֶּן־אָדָם אֵלֶּה הָאֲנָשִׁים הַחֹשְׁבִים אָוֶן	b	Son of man, these men are planners of malice and advisers of evil advice in this city,
וְהַיֹּעֲצִים עֲצַת־רָע בָּעִיר הַזֹּאת:		
הָאֹמְרִים	3a	who say,
לֹא בְקָרוֹב בְּנוֹת בָּתִּים	b	It is not near to build houses;
הִיא הַסִּיר	c	this is the pot,
וַאֲנַחְנוּ הַבָּשָׂר:	d	and we are the meat.
לָכֵן הִנָּבֵא עֲלֵיהֶם	4a	Therefore prophesy against them;
הִנָּבֵא בֶּן־אָדָם:	b	prophesy, son of man.
וַתִּפֹּל עָלַי רוּחַ יְהוָה	5a	And the spirit of YHWH fell on me,
וַיֹּאמֶר אֵלַי	b	and he said to me,
אֱמֹר	c	Say:
כֹּה־אָמַר יְהוָה	d	Thus says YHWH:
כֵּן אֲמַרְתֶּם בֵּית יִשְׂרָאֵל	e	So you say, House of Israel;
וּמַעֲלוֹת רוּחֲכֶם	f$_p$	for whatever comes into your mind,
אֲנִי יְדַעְתִּיהָ:	f	I know it.
הִרְבֵּיתֶם חַלְלֵיכֶם בָּעִיר הַזֹּאת	6a	You have increased those slain in this city,
וּמִלֵּאתֶם חוּצֹתֶיהָ חָלָל: פ	b	and you have filled its streets with slain.
לָכֵן כֹּה־אָמַר (אֲדֹנָי) יְהוִה	7a	Therefore, thus says (the Lord) YHWH:
חַלְלֵיכֶם	b$_p$	Your slain
אֲשֶׁר שַׂמְתֶּם בְּתוֹכָהּ	c	that you have placed in its midst,
הֵמָּה הַבָּשָׂר	b	they are the meat,
וְהִיא הַסִּיר	d	and this is the pot;
וְאֶתְכֶם הוֹצִיא[24] מִתּוֹכָהּ:	e	and you, they will take you out from its midst.
חֶרֶב יְרֵאתֶם	8a	Sword you have feared;
וְחֶרֶב אָבִיא עֲלֵיכֶם	b	and sword I will bring on you –
נְאֻם (אֲדֹנָי) יְהוִה:	c	declaration of (the Lord) YHWH.
וְהוֹצֵאתִי אֶתְכֶם מִתּוֹכָהּ	9a	And I will take you out of its midst,
וְנָתַתִּי אֶתְכֶם בְּיַד־זָרִים	b	and I will give you into the hands of strangers,
וְעָשִׂיתִי בָכֶם שְׁפָטִים:	c	and I will execute judgements over you.
בַּחֶרֶב תִּפֹּלוּ	10a	By the sword you will fall;
עַל־גְּבוּל יִשְׂרָאֵל אֶשְׁפֹּט אֶתְכֶם	b	at the border of Israel I will judge you;
וִידַעְתֶּם	c	and you shall know
כִּי־אֲנִי יְהוָה:	d	that I am YHWH.

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24 LXX (and also L, T, S, V) have the verb in first person singular: ἐξάξω (parallel to v. 9a). This reading is supported by Zimmerli, *Ezechiel*, 200; and Wevers, *Ezekiel*, 94.

Hebrew	Verse	Translation
הִיא לֹא־תִהְיֶה לָכֶם לְסִיר	11a	This [city] will not be a pot for you,
וְאַתֶּם תִּהְיוּ בְתוֹכָהּ לְבָשָׂר	b	and you will not be the meat in its midst.
אֶל־גְּבוּל יִשְׂרָאֵל אֶשְׁפֹּט אֶתְכֶם:	c	At the border of Israel I will judge you;
וִידַעְתֶּם	12a	and you shall know
כִּי־אֲנִי יְהוָה ‹...›: ‹25›	b	that I am YHWH ‹...›.
וַיְהִי כְּהִנָּבְאִי	13a	It was during my prophesying:
וּפְלַטְיָהוּ בֶן־בְּנָיָה מֵת	b	Pelatiah son of Benaiah died.
וָאֶפֹּל עַל־פָּנַי	c	And I fell on my face,
וָאֶזְעַק קוֹל־גָּדוֹל	d	and I cried out with a loud voice,
וָאֹמַר	e	and I said:
אֲהָהּ (אֲדֹנָי) יְהוָה כָּלָה אַתָּה עֹשֶׂה אֵת שְׁאֵרִית יִשְׂרָאֵל: פ	f	Ah (Lord) YHWH! Are you putting a complete end to the remnant of Israel?
וַיְהִי דְבַר־יְהוָה אֵלַי לֵאמֹר:	14	And the word of YHWH came to me thus:
בֶּן־אָדָם אַחֶיךָ (אַחֶיךָ) אַנְשֵׁי גְאֻלָּתֶךָ וְכָל־בֵּית יִשְׂרָאֵל כֻּלֹּה	15a_p	Son of man, your relatives, (your relatives,) the men of your kin and all of the House of Israel, all of it, –
אֲשֶׁר אָמְרוּ לָהֶם יֹשְׁבֵי יְרוּשָׁלַ͏ִם	a	of whom the residents of Jerusalem have said,
רַחֲקוּ מֵעַל יְהוָה	b	Far away they went from YHWH;
לָנוּ (הִיא) ‹26› נִתְּנָה הָאָרֶץ לְמוֹ		to us (this) land is given as a
רָשָׁה: ס	c	possession.
לָכֵן אֱמֹר	16a	Therefore say,
כֹּה־אָמַר (אֲדֹנָי) יְהוָה	b	Thus says (the Lord) YHWH:
כִּי הִרְחַקְתִּים בַּגּוֹיִם	c	Yes, I sent them far away among the nations,
וְכִי הֲפִיצוֹתִים בָּאֲרָצוֹת	d	and, yes, I scattered them among the countries;
וָאֱהִי לָהֶם לְמִקְדָּשׁ מְעַט בָּאֲרָצוֹת	e	but I have become for them a sanctuary for a little while/to a little extent, in the countries
אֲשֶׁר־בָּאוּ שָׁם: ס	f	to which they have come.

לָכֵן אֱמֹר	17a	Therefore say,
כֹּה־אָמַר (אֲדֹנָי) יְהוִה	b	Thus says (the Lord) YHWH:
וְקִבַּצְתִּי אֶתְכֶם מִן־הָעַמִּים	c	I will gather you out of the peoples,
וְאָסַפְתִּי אֶתְכֶם מִן־הָאֲרָצוֹת	d	and I will collect you out of the countries
אֲשֶׁר נְפֹצֹתֶם בָּהֶם	e	where you have been scattered,
וְנָתַתִּי לָכֶם אֶת־אַדְמַת יִשְׂרָאֵל:[27]	f	and I will give to you the soil of Israel.
וּבָאוּ־שָׁמָּה	18a	And they will come there,
וְהֵסִירוּ אֶת־כָּל־שִׁקּוּצֶיהָ וְאֶת־כָּל־תּוֹעֲבוֹתֶיהָ מִמֶּנָּה:	b	and they will take all its abhorrent things and all its abominations out from it.
וְנָתַתִּי לָהֶם לֵב אֶחָד[28]	19a	And I will give to them one heart,
וְרוּחַ חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם	b	and a new spirit I will give inside you;
וַהֲסִרֹתִי לֵב הָאֶבֶן מִבְּשָׂרָם	c	I will take out the heart of stone from their flesh
וְנָתַתִּי לָהֶם לֵב בָּשָׂר:	d	and I will give to them a heart of flesh,
לְמַעַן בְּחֻקֹּתַי יֵלֵכוּ	20a	so that in my statutes they shall walk
וְאֶת־מִשְׁפָּטַי יִשְׁמְרוּ	b	and my ordinances they shall keep
וְעָשׂוּ אֹתָם	c	and they shall do them;
וְהָיוּ־לִי לְעָם	d	and they will be my people,
וַאֲנִי אֶהְיֶה לָהֶם לֵאלֹהִים:	e	and I will be their God.
וְאֶל־לֵב שִׁקּוּצֵיהֶם וְתוֹעֲבוֹתֵיהֶם לִבָּם[29] הֹלֵךְ	21a	But as for the heart whose heart is going after their abhorrent things and their abominations,
דַּרְכָּם בְּרֹאשָׁם נָתָתִּי	b	their way I have given upon their heads –
נְאֻם (אֲדֹנָי) יְהוִה:	c	declaration of (the Lord) YHWH.
וַיִּשְׂאוּ הַכְּרוּבִים אֶת־כַּנְפֵיהֶם	22a	And the cherubim lifted up their wings,
וְהָאוֹפַנִּים לְעֻמָּתָם	b	and the wheels were at their side;
וּכְבוֹד אֱלֹהֵי־יִשְׂרָאֵל עֲלֵיהֶם מִלְמָעְלָה:	c	and the Glory of the God of Israel was over them, from above.
וַיַּעַל כְּבוֹד יְהוָה מֵעַל תּוֹךְ הָעִיר	23a	And the Glory of YHWH ascended from the midst of the city,
וַיַּעֲמֹד עַל־הָהָר	b	and stood on the mountain
אֲשֶׁר מִקֶּדֶם לָעִיר:	c	which is east of the city.

27 In 11:17–19, the MT verbal forms fluctuate between second and third person plural whereas LXX constantly uses third person plural. The variation in MT is maintained as the *lectio difficilior*, which seems to be due to redaction. The LXX represents an attempt of smoothing the text. Zimmerli, *Ezechiel*, 200; Ohnesorge, *Jahwe gestaltet*, 7–9. See also Chap. 3.2.1.2.

28 LXX: καρδίαν ἑτέραν, but some later Greek translations and the Vulgate have the same reading as MT. The translator (or scribe) might have misread אחד to אחר (see however Ohnesorge, *Jahwe gestaltet*, 9 f. in favour of LXX). S: "new heart"; T: "fearful heart" as well as "fearful spirit".

29 The beginning of the verse in the MT is awkward and probably corrupt; Greenberg, *Ezekiel 1–20*, 186; Block, *Ezekiel 1–24*, 342.

וְרוּחַ נְשָׂאַתְנִי	24a	And a spirit/wind lifted me up
וַתְּבִיאֵנִי כַשְׂדִּימָה אֶל־הַגּוֹלָה בַּמַּרְאֶה בְּרוּחַ אֱלֹהִים	b	and it brought me into Chaldea to the exiles, in the vision, in a divine spirit.
וַיַּעַל מֵעָלַי הַמַּרְאֶה	c	And the vision
אֲשֶׁר רָאִיתִי:	d	that I had seen ascended from me.
וָאֲדַבֵּר אֶל־הַגּוֹלָה אֵת כָּל־דִּבְרֵי יְהוָה	25a	And I told the exiles all the words of YHWH
אֲשֶׁר הֶרְאַנִי: פ	b	that he had shown me.

Appendix C: The Text of Ezekiel 37:1–14

Hebrew		English
הָיְתָה[1] עָלַי יַד־יְהוָה	37:1a	It was on me the hand of YHWH,
וַיּוֹצִאֵנִי בְרוּחַ יְהוָה	b	and he led me out in the spirit of YHWH
וַיְנִיחֵנִי בְּתוֹךְ הַבִּקְעָה	c	and he set me down in the middle of the plain,
וְהִיא מְלֵאָה עֲצָמוֹת[2]:	d	and it was full of bones.
וְהֶעֱבִירַנִי עֲלֵיהֶם סָבִיב סָבִיב	2a	And he made me pass by them, all around,
וְהִנֵּה רַבּוֹת מְאֹד עַל־פְּנֵי הַבִּקְעָה	b	and behold, there were very many on the surface of the plain;
וְהִנֵּה[3] יְבֵשׁוֹת מְאֹד:	c	and behold, they were very dry.
וַיֹּאמֶר אֵלַי	3a	And he said to me,
בֶּן־אָדָם הֲתִחְיֶינָה הָעֲצָמוֹת הָאֵלֶּה	b	Son of man, will these bones live?
וָאֹמַר	c	And I said,
(אֲדֹנָי) יְהוִה אַתָּה יָדָעְתָּ:	d	(Lord) YHWH, *you* know.
וַיֹּאמֶר אֵלַי	4a	And he said to me,
הִנָּבֵא עַל־הָעֲצָמוֹת הָאֵלֶּה	b	Prophesy to these bones
וְאָמַרְתָּ אֲלֵיהֶם	c	and you shall say to them,
הָעֲצָמוֹת הַיְבֵשׁוֹת שִׁמְעוּ דְּבַר־יְהוָה:	d	Dry bones, hear the word of YHWH!
כֹּה אָמַר (אֲדֹנָי) יְהוִה לָעֲצָמוֹת הָאֵלֶּה	5a	Thus says (the Lord) YHWH to these bones:
הִנֵּה אֲנִי מֵבִיא בָכֶם רוּחַ[4]	b	Behold, I am going to bring breath into you
וַחְיִיתֶם:	c	and you shall live.

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1 The beginning of a text unit with הָיְתָה is highly unusual but *lectio difficilior*. LXX καὶ ἐγένετο might be the translation of an original וַתְּהִי or, more likely, a correction of the MT. Schnocks, *Rettung und Neuschöpfung*, 163. In conjunction with this, scholars wonder whether the lack of a date is authentic or a sign of textual loss; e.g. Eichrodt, *Ezekiel*, 506 f; Zimmerli, *Ezechiel*, 891 f.

2 As with the חַיּוֹת in 1:5–26, the gender of suffixes and verbal forms referring to עֲצָמוֹת varies. In contrast to 1:5–26, this is usually not seen as indicative of redaction (Zimmerli, *Ezechiel*, 886; Greenberg, *Ezekiel 21–37*, 742).

In v. 1d, LXX (B) specifies ὀστέων ἀνθρωπίνων but P⁹⁶⁷ concurs with the MT.

3 LXX and S omit the second וְהִנֵּה, but in view of its function of emphasising the surprise there is no need to amend the MT. Zimmerli, *Ezechiel*, 886 f; Block, *Ezekiel 25–48*, 367.

4 LXX summarizes MT רוּחַ... וַחְיִיתֶם as πνεῦμα ζωῆς. MT is preferred as *lectio difficilior*. Wevers, *Ezekiel*, 278; Schnocks, *Rettung und Neuschöpfung*, 201.

Hebrew		English
וְנָתַתִּי עֲלֵיכֶם גִּדִים	6a	I will give sinews on you,
וְהַעֲלֵתִי עֲלֵיכֶם בָּשָׂר	b	and I will make flesh come up on you,
וְקָרַמְתִּי עֲלֵיכֶם עוֹר	c	and I will spread skin over you,
וְנָתַתִּי בָכֶם רוּחַ[5]	d	and I will give breath into you
וִחְיִיתֶם	e	and you shall live;
וִידַעְתֶּם	f	and you shall know
כִּי־אֲנִי יְהוָה:	g	that I am YHWH.
וְנִבֵּאתִי	7a	And I prophesied
כַּאֲשֶׁר צֻוֵּיתִי[6]	b	as I had been commanded.
וַיְהִי־ <> כְּהִנָּבְאִי[7]	c	It was <> during my prophesying,
וְהִנֵּה־רַעַשׁ	d	and behold: rumbling
וַתִּקְרְבוּ עֲצָמוֹת עֶצֶם אֶל־עַצְמוֹ:	e	and the bones moved, a bone towards its bone.
וְרָאִיתִי	8a	As I was looking on,
וְהִנֵּה־עֲלֵיהֶם גִּדִים	b	behold, on them were sinews,
וּבָשָׂר עָלָה	c	and flesh had come up
וַיִּקְרַם עֲלֵיהֶם עוֹר מִלְמָעְלָה	d	and skin spread over them, from above;
וְרוּחַ אֵין בָּהֶם:	e	but breath was not in them.
וַיֹּאמֶר אֵלַי	9a	And he said to me,
הִנָּבֵא אֶל־הָרוּחַ	b	Prophesy to the breath,
הִנָּבֵא בֶן־אָדָם	c	prophesy, son of man!
וְאָמַרְתָּ אֶל־הָרוּחַ	d	and you shall say to the breath,
כֹּה־אָמַר (אֲדֹנָי) יְהוָה	e	Thus says (the Lord)YHWH:
מֵאַרְבַּע רוּחוֹת בֹּאִי (הָרוּחַ)[8]	f	From the four winds come, (breath,)
וּפְחִי בַּהֲרוּגִים הָאֵלֶּה	g	and breathe on these dead bodies,
וְיִחְיוּ:	h	and they shall live.

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5 LXX interprets πνεῦμά μου (14a; 36:27), seeing here already the "Spirit of God" at work while in MT רוּחַ is used in the neutral sense of breath/principle of life. Cooke, *Ezekiel*, 404; Greenberg, *Ezekiel 21–37*, 743.

6 Three Hebrew MSS read כַּאֲשֶׁר צִוַּנִי; although this corresponds to LXX, S, and V, it could be due to assimilation to v. 10b. The MT reading is more likely to be original. Zimmerli, *Ezechiel*, 887; Schnocks, *Rettung und Neuschöpfung*, 165.

7 MT adds ־קוֹל to וַיְהִי, which is not represented in LXX and grammatically inelegant (in fact, unique) in Hebrew. It has been called a "comparative gloss" in analogy to 3:12, 13; Allen, *Ezekiel 20–48*, 182. Similarly Cooke, *Ezekiel*, 399; Hossfeld, *Untersuchungen*, 356 f. In spite of Block, *Ezekiel 25–48*, 368; and Schnocks, *Rettung und Neuschöpfung*, 166 defending MT, ־קוֹל seems indeed to be a gloss.

8 LXX omits הָרוּחַ. Zimmerli, *Ezechiel*, 887; and Block, *Ezekiel 25–48*, 369 are in favour of the MT.

וְהִנַּבֵּאתִי	10a	So I prophesied
כַּאֲשֶׁר צֻוָּנִי	b	as he had commanded me,
וַתָּבוֹא בָהֶם הָרוּחַ	c	and the breath came into them,
וַיִּחְיוּ	d	and they lived,
וַיַּעַמְדוּ עַל־רַגְלֵיהֶם חַיִל⁹ גָּדוֹל מְאֹד־מְאֹד: ס	e	and they stood up on their feet, a very very great army.
וַיֹּאמֶר אֵלַי¹⁰	11a	And he said to me,
בֶּן־אָדָם הָעֲצָמוֹת הָאֵלֶּה	b_p	Son of man, these bones,
כָּל־בֵּית יִשְׂרָאֵל הֵמָּה	b	the whole House of Israel are they;
הִנֵּה¹¹ אֹמְרִים	c	behold, they are saying,
יָבְשׁוּ עַצְמוֹתֵינוּ	d	Dried up are our bones;
<¹²>אָבְדָה תִקְוָתֵנוּ	e	lost is our hope;
נִגְזַרְנוּ לָנוּ:	f	cut off are we.
לָכֵן הִנָּבֵא	12a	Therefore prophesy,
וְאָמַרְתָּ (אֲלֵיהֶם)	b	and you shall say (to them),
כֹּה־אָמַר (אֲדֹנָי) יְהוָה	c	Thus says (the Lord) YHWH:
הִנֵּה אֲנִי פֹתֵחַ אֶת־קִבְרוֹתֵיכֶם	d	Behold, I am going to open your graves
<¹³>וְהַעֲלֵיתִי אֶתְכֶם מִקִּבְרוֹתֵיכֶם	e	and I will make you come up from your graves <>
וְהֵבֵאתִי אֶתְכֶם אֶל־אַדְמַת יִשְׂרָאֵל: ס	f	and I will bring you to the soil of Israel.
וִידַעְתֶּם	13a	And you shall know
כִּי־אֲנִי יְהוָה	b	that I am YHWH,

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9 Instead of חַיִל "army," LXX reads συναγωγή "congregation" (P⁹⁶⁷,LXXᴮ: πολλή; LXXᴬ: μεγάλη); this differs from the military undertone present in the MT. For interpretations, see Crane, "Restoration of Israel,"125–128; Lilly, *Two Books*, 180 and 309.

10 LXX adds κύριος.

11 LXX does not attest for הִנֵּה but instead has καὶ αὐτοί. The verbless construction with *casus pendens* in the MT, which in the past has not always been recognized, puts a stronger emphasis on the decoding of the symbol "bones." There is no need to change MT consonants or sentence limits. Bartelmus, "Textkritik, Literarkritik und Syntax," 55–64; also Greenberg, *Ezekiel 21–37*, 744 f; Block, *Ezekiel 25–48*, 369.

12 The MT has וְאָבְדָה; however, a number of versions read parataxis. The ו could be dittography from the preceding word. Zimmerli, *Ezechiel*, 887; Schnocks, *Rettung und Neuschöpfung*, 167.

13 MT has עַמִּי (O my people) at the end of 12e. Not being represented in LXX and S, this is most likely a later insertion, perhaps from the following verse. Zimmerli, *Ezechiel*, 887 f; Wevers, *Ezekiel*, 279; Allen, *Ezekiel 20–48*, 183.

בְּפִתְחִי אֶת־קִבְרוֹתֵיכֶם	b$_i$[15]	when I open your graves
וּבְהַעֲלוֹתִי אֶתְכֶם מִקִּבְרוֹתֵיכֶם:[14]		and when I make you come up from
(עַמִּי)		your graves, (my people).

וְנָתַתִּי רוּחִי בָכֶם	14a	And I will give my spirit into you
וִחְיִיתֶם	b	and you shall live,
וְהִנַּחְתִּי אֶתְכֶם עַל־אַדְמַתְכֶם	c	and I will set you down on your own soil.
וִידַעְתֶּם	d	And you shall know
כִּי־אֲנִי יְהוָה דִּבַּרְתִּי	e	that I, YHWH, have spoken
וְעָשִׂיתִי	f	and I will do it.
נְאֻם־יְהוָה:[16] פ	g	declaration of YHWH.

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14 In analogy to the previous verse, S does not represent עַמִּי. Although LXX agrees with MT in this instance, the majority of scholars prefer the minority reading of S as original; e.g. Cooke, *Ezekiel*, 400; Zimmerli, *Ezechiel*, 888; Wevers, *Ezekiel*, 279; Allen, *Ezekiel 20–48*, 183. For a contrary opinion, see Schnocks, *Rettung und Neuschöpfung*, 167. The decision is influenced by the redaction critical status assumed for v. 13b$_i$ (refer to Chap. 4.2.3).

15 In the present application of Richter's verse subdivision system, infinitive constructions are generally not assigned a separate line. However, in the case of v. 13 it seems appropriate to make an exception and distinguish 13b from 13b$_i$, for the sake of greater clarity, especially in the redaction critical discussion.

16 V and S read the double divine name here (*ait dominus deus*). Zimmerli, *Ezechiel*, 888.

Appendix D: The Text of Ezek 40:1–41:4*; 42:15–43:12; 44:1–6; 47:1–12

Hebrew	Ref	English
¹בְּעֶשְׂרִים וְחָמֵשׁ שָׁנָה לְגָלוּתֵנוּ בְּרֹאשׁ הַשָּׁנָה² בֶּעָשׂוֹר לַחֹדֶשׁ בְּאַרְבַּע עֶשְׂרֵה שָׁנָה אַחַר	40:1a₁	In the twenty-fifth year of our exile, at the beginning of the year, on the tenth of the month, in the fourteenth year
אֲשֶׁר הֻכְּתָה הָעִיר	b	after the city was slain,
בְּעֶצֶם הַיּוֹם הַזֶּה הָיְתָה עָלַי יַד־יְהוָה	a₂	on that same day, the hand of YHWH was on me, and he brought me (there)...
וַיָּבֵא אֹתִי (שָׁמָּה):	c	
בְּמַרְאוֹת אֱלֹהִים (הֱבִיאַנִי)³ אֶל־אֶרֶץ יִשְׂרָאֵל	2a	... in divine visions (he brought me) to the land of Israel,
וַיְנִיחֵנִי אֶל־הַר גָּבֹהַּ מְאֹד	b	and he set me down on a very high mountain,
וְעָלָיו כְּמִבְנֵה־עִיר מִנֶּגֶב:	c	and on it was a city-like structure towards the south.
וַיָּבֵיא אוֹתִי שָׁמָּה	3a	And he brought me there,
וְהִנֵּה־אִישׁ	b	and behold: a man.
מַרְאֵהוּ כְּמַרְאֵה נְחֹשֶׁת	c	His appearance was like the appearance of bronze;
וּפְתִיל־פִּשְׁתִּים בְּיָדוֹ וּקְנֵה הַמִּדָּה	d	a flax cord was in his hand and a measuring reed;
וְהוּא עֹמֵד בַּשָּׁעַר:	e	and he was standing in the gate.
וַיְדַבֵּר אֵלַי הָאִישׁ	4a	And the man spoke to me:
בֶּן־אָדָם רְאֵה בְעֵינֶיךָ	b	Son of man, look with your eyes,
וּבְאָזְנֶיךָ שְׁמָע	c	and with your ears hear,
וְשִׂים לִבְּךָ לְכֹל	d	and set your heart upon all
אֲשֶׁר־אֲנִי מַרְאֶה אוֹתָךְ	e	that I am going to show you,
כִּי לְמַעַן הַרְאוֹתְכָה הֻבָאתָה הֵנָּה	f	for you were brought here in order to show you.
הַגֵּד אֶת־כָּל־	g₁	Describe all
אֲשֶׁר־אַתָּה רֹאֶה	h	that you see
לְבֵית יִשְׂרָאֵל:	g₂	to the House of Israel.
וְהִנֵּה חוֹמָה מִחוּץ לַבַּיִת סָבִיב סָבִיב	5a	And behold, a wall on the outside of the temple area, all around;
וּבְיַד הָאִישׁ קְנֵה הַמִּדָּה שֵׁשׁ־אַמּוֹת בָּאַמָּה וָטֹפַח	b	and in the man's hand was a measuring reed of six cubits, of a cubit and a handbreadth.
וַיָּמָד אֶת־רֹחַב הַבִּנְיָן קָנֶה אֶחָד וְקוֹמָה קָנֶה אֶחָד:	c	And he measured the depth of the structure, one reed; and the height, one reed.

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1 LXX adds καὶ ἐγένετο as in 1:1; 8:1.
2 LXX translates "in the first month"; see Gese, *Verfassungsentwurf*, 8 f. note 1; Zimmerli, *Ezechiel*, 982, 995. According to Kutsch, *Chronologische Daten*, 33–36, the meaning is identical.
3 LXX represents only one "he brought me". The repetition is explicable if 40:2 is mostly a gloss; with Konkel, *Architektonik*, 28. By contrast, LXX is preferred by Zimmerli, *Ezechiel*, 982.

וַיָּבוֹא אֶל־שַׁעַר	6a	And he went into the gate
אֲשֶׁר פָּנָיו דֶּרֶךְ הַקָּדִימָה	b	which was facing towards the east.
וַיַּעַל[4] בְּמַעֲלוֹתוֹ	c	And he climbed its steps,
וַיָּמָד אֶת־סַף הַשַּׁעַר קָנֶה אֶחָד רֹחַב (וְאֵת סַף אֶחָד קָנֶה אֶחָד רֹחַב):[5]	d	and he measured the threshold of the gate, one reed in depth (and one threshold, one reed in depth).

וְהַתָּא[6] קָנֶה אֶחָד אֹרֶךְ	7a	and the chamber was one reed long,
וְקָנֶה אֶחָד רֹחַב	b	and one reed deep;
וּבֵין הַתָּאִים חָמֵשׁ אַמּוֹת	c	and between the chambers, five cubits [distance];
וְסַף הַשַּׁעַר מֵאֵצֶל אוּלָם הַשַּׁעַר מֵהַבַּיִת קָנֶה אֶחָד:	d	and the threshold of the gate beside the gate's porch on the side facing the temple, one reed.

וַיָּמָד אֶת־אֵלָם הַשַּׁעַר <:[7]	8	And he measured the porch of the gate …

<שְׁמֹנֶה אַמּוֹת	9a	… eight cubits;
וְאֵילָו שְׁתַּיִם אַמּוֹת	b	and its columns, two cubits;
וְאֵלָם הַשַּׁעַר מֵהַבָּיִת:	c	and the gate's porch was facing the temple.

וְתָאֵי הַשַּׁעַר דֶּרֶךְ הַקָּדִים שְׁלֹשָׁה מִפֹּה וּשְׁלֹשָׁה מִפֹּה	10a	And the chambers of the east gate were three on one side and three on the other;
מִדָּה אַחַת לִשְׁלָשְׁתָּם	b	the same size for the three;
וּמִדָּה אַחַת לָאֵילִם מִפֹּה וּמִפֹּו:	c	and the same size for the columns on either side.

וַיָּמָד אֶת־רֹחַב פֶּתַח־הַשַּׁעַר עֶשֶׂר אַמּוֹת	11a	And he measured the breadth of the gate's doorway, ten cubits;
אֹרֶךְ הַשַּׁעַר שְׁלוֹשׁ עֶשְׂרֵה אַמּוֹת:	b	and the length of the gate, thirteen cubits.

וּגְבוּל לִפְנֵי הַתָּאוֹת אַמָּה אֶחָת	12a	And a barrier in front of the chambers, one cubit,
וְאַמָּה־אַחַת גְּבוּל מִפֹּה	b	and one cubit a barrier on the other side;
וְהַתָּא שֵׁשׁ־אַמּוֹת מִפֹּו וְשֵׁשׁ אַמּוֹת מִפֹּו:	c	and the chamber, six cubits here and six there.

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4 The verb is not represented in LXX, who reads instead ἐν ἑπτὰ ἀναβαθμοῖς, anticipating vv. 22, 26. The MT is considered as the original reading. Zimmerli, *Ezechiel*, 983 f; Block, *Ezekiel 25–48*, 517; O'Hare, *Have You Seen*, 76.

5 The Hebrew text seems to be corrupt. S reads "another threshold" at the second occurrence; LXX omits the latter part of the sentence: καὶ διεμέτρησεν τὸ αιλαμ τῆς πύλης ἴσον τῷ καλάμῳ. There is no consensus in the literature: Gese, *Verfassungsentwurf*, 129 f; Zimmerli, *Ezechiel*, 984 interpret the MT as dittography; Allen, *Ezekiel 20–48*, 220 sees the former part of the clause as correction of the latter; whilst Konkel, *Architektonik*, 34 points out it could be vice versa.

6 The text order of 40:7–10 differs in LXX, with a longer "plus" in LXX measuring three recesses. Zimmerli, *Ezechiel*, 984; Lust, "Exegesis and Theology," 206.

7 With Zimmerli, *Ezechiel*, 984, following the reading of LXX, S, V over against the MT of 40:8–9a: וַיָּמָד מֵהַבַּיִת קָנֶה אֶחָד: אֶת־אֵלָם הַשַּׁעַר.

וַיָּמָד אֶת־הַשַּׁעַר מִגַּג הַתָּא לְגַגּוֹ	13a	And he measured the gate from the back of the chamber to the back of another,
רֹחַב עֶשְׂרִים וְחָמֵשׁ אַמּוֹת פֶּתַח נֶגֶד פָּתַח:	b	a width of twenty-five cubits, from entrance to entrance.
וַיַּעַשׂ אֶת־אֵילִים שִׁשִּׁים אַמָּה	14a	And he did the porch, sixty cubits;
וְאֶל־אֵיל הֶחָצֵר הַשַּׁעַר סָבִיב סָבִיב:	b	and to the columns the court of the gate all around.
‹וּמִלִּפְנֵי›⁸ הַשַּׁעַר הַיָּאתוֹן עַל־לִפְנֵי אֻלָם הַשַּׁעַר הַפְּנִימִי חֲמִשִּׁים אַמָּה:	15	‹From› the front of the entry gate to the front of the porch of the inner gate: fifty cubits.
וְחַלֹּנוֹת אֲטֻמוֹת אֶל־הַתָּאִים וְאֶל אֵלֵיהֵמָה לִפְנִימָה לַשַּׁעַר סָבִיב סָבִיב	16a	And closed windows to the chambers and to their columns were inside the gate all around,
וְכֵן	b₁	and likewise
לָאֵלַמּוֹת	bₚ	the porch,
וְחַלּוֹנוֹת סָבִיב סָבִיב לִפְנִימָה	b₂	it had windows all around on the inside,
וְאֶל־אַיִל תִּמֹרִים:	c	and on the column were palm trees.
וַיְבִיאֵנִי אֶל־הֶחָצֵר הַחִיצוֹנָה	17a	And he brought me to the outer court;
וְהִנֵּה לְשָׁכוֹת וְרִצְפָה עָשׂוּי לֶחָצֵר סָבִיב סָבִיב	b	and behold, there were rooms, and a pressed pavement all around the court;
שְׁלֹשִׁים לְשָׁכוֹת אֶל־הָרִצְפָה:	c	thirty rooms fronting the pavement.
וְהָרִצְפָה אֶל־כֶּתֶף הַשְּׁעָרִים לְעֻמַּת אֹרֶךְ הַשְּׁעָרִים	18a	And the pavement was alongside the gates, according to the length of the gates;
הָרִצְפָה הַתַּחְתּוֹנָה:	b	it was the lower pavement.
וַיָּמָד רֹחַב מִלִּפְנֵי הַשַּׁעַר הַתַּחְתּוֹנָה לִפְנֵי הֶחָצֵר הַפְּנִימִי מִחוּץ מֵאָה אַמָּה הַקָּדִים	19a	And he measured the distance from the front of the lower gate to the front of the inner court from the outside, one hundred cubits; the east.
וְהַצָּפוֹן:	b	And the north:
וְהַשַּׁעַר	20a₁	And the gate
אֲשֶׁר פָּנָיו דֶּרֶךְ הַצָּפוֹן	b	that faced in the direction of the north,
לֶחָצֵר הַחִיצוֹנָה	a₂	belonged to the outer court.
מָדַד אָרְכּוֹ וְרָחְבּוֹ:	c	He measured its length and its width.
וְתָאָו שְׁלוֹשָׁה מִפּוֹ וּשְׁלֹשָׁה מִפּוֹ	21a	And its chambers were three on one side and three on the other,
וְאֵילָו וְאֵלַמּוֹ הָיָה כְּמִדַּת הַשַּׁעַר הָרִאשׁוֹן⁹	b	and its columns and its porch were the same measure as of the first gate;
חֲמִשִּׁים אַמָּה אָרְכּוֹ	c	fifty cubits was its length,
וְרֹחַב חָמֵשׁ וְעֶשְׂרִים בָּאַמָּה:	d	and its width was twenty-five cubits.

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8 MT: וְעַל פְּנֵי הַשַּׁעַ; amended to וּמִלְפְּנֵי הַשַּׁעַ on contextual grounds, as the measuring is necessarily done from one point to another; so e.g. Cooke, *Ezekiel*, 434; Zimmerli, *Ezechiel*, 985; Allen, *Ezekiel 20–48*, 220 f; Konkel, *Architektonik*, 36.

9 LXX refers to MT's "first gate" as τῆς πύλης τῆς βλεπούσης κατὰ ἀνατολὰς (cf. 40:22ab; 42:15bc; 43:1b, 4ab; 46:1). See O'Hare, *Have You Seen*, 77 f.

‹וְחַלּוֹנוֹת אֵלַמּוֹ›[10] וְתִמֹרוֹ כְּמִדַּת הַשַּׁעַר	22a	‹And the windows of its porch› and its palm trees were the same measure as of the gate
אֲשֶׁר פָּנָיו דֶּרֶךְ הַקָּדִים	b	that faced in the direction of the east.
וּבְמַעֲלוֹת שֶׁבַע יַעֲלוּ־בוֹ	c	And seven steps led up to it;
וְאֵילַמּוֹ לִפְנֵיהֶם:	d	and its porch was in front of them.
וְשַׁעַר לֶחָצֵר הַפְּנִימִי נֶגֶד הַשַּׁעַר לַצָּפוֹן וְלַקָּדִים	23a	And there was a gate to the inner court opposite the north gate, as well as on the east.
וַיָּמָד מִשַּׁעַר אֶל־שַׁעַר מֵאָה אַמָּה:	b	And he measured from gate to gate, one hundred cubits.
וַיּוֹלִכֵנִי דֶּרֶךְ הַדָּרוֹם	24a	And he led me toward the south,
וְהִנֵּה־שַׁעַר דֶּרֶךְ הַדָּרוֹם	b	and behold: a gate to the south;
וּמָדַד אֵילָו וְאֵילַמּוֹ כַּמִּדּוֹת הָאֵלֶּה:	c	and he measured its columns and its porch: the same measurements as those.
וְחַלּוֹנִים לוֹ וּלְאֵילַמּוֹ סָבִיב סָבִיב כְּהַחֲלֹּנוֹת הָאֵלֶּה	25a	And it had windows, also in its porch, all around, like the other windows;
חֲמִשִּׁים אַמָּה אֹרֶךְ	b	fifty cubits was its length,
וְרֹחַב חָמֵשׁ וְעֶשְׂרִים אַמָּה:	c	and its width was twenty-five cubits.
וּמַעֲלוֹת שִׁבְעָה עֹלוֹתוֹ	26a	And seven steps were leading up to it,
וְאֵלַמּוֹ לִפְנֵיהֶם	b	and its porch was in front of them,
וְתִמֹרִים לוֹ אֶחָד מִפּוֹ וְאֶחָד מִפּוֹ אֶל־אֵילָו	c	and it had one palm tree here and one there, on its columns.
וְשַׁעַר לֶחָצֵר הַפְּנִימִי דֶּרֶךְ הַדָּרוֹם	27a	And there was a gate to the inner court, toward the south.
וַיָּמָד מִשַּׁעַר אֶל־הַשַּׁעַר דֶּרֶךְ הַדָּרוֹם מֵאָה אַמּוֹת:	b	And he measured from gate to gate toward the south, one hundred cubits.
וַיְבִיאֵנִי אֶל־חָצֵר הַפְּנִימִי בְּשַׁעַר הַדָּרוֹם	28a	And he brought me to the inner court through the south gate.
וַיָּמָד אֶת־הַשַּׁעַר הַדָּרוֹם כַּמִּדּוֹת הָאֵלֶּה:	b	And he measured the south gate: the same measurements as those.
וְתָאָו וְאֵילָו וְאֵלַמּוֹ כַּמִּדּוֹת הָאֵלֶּה	29a	Also its chambers, its columns, and its porch had the same measurements as those;
וְחַלּוֹנוֹת לוֹ וּלְאֵלַמּוֹ סָבִיב סָבִיב	b	and it had windows, also in its porch, all around;
חֲמִשִּׁים אַמָּה אֹרֶךְ	c	fifty cubits was its length,
וְרֹחַב עֶשְׂרִים וְחָמֵשׁ אַמּוֹת:	d	and its width was twenty-five cubits.

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10 MT: וְחַלּוֹנוֹ וְאֵלַמּוֹ. Emendation recommended by most scholars, e.g. Cooke, *Ezekiel*, 435; Zimmerli, *Ezechiel*, 988; Block, *Ezekiel 25–48*, 526; Konkel, *Architektonik*, 37.

	30	<…>
	⟨[11]⟩	

Hebrew		English
וְאֵלַמּוֹ אֶל־חָצֵר הַחִצוֹנָה	31a	And its porch was toward the outer court,
וְתֹמְרִים אֶל־אֵילוֹ	b	and palm trees were on its columns,
וּמַעֲלוֹת שְׁמוֹנֶה מַעֲלוֹ	c	and its stairs had eight steps.
וַיְבִיאֵנִי אֶל־הֶחָצֵר הַפְּנִימִי דֶּרֶךְ הַקָּדִים	32a	And he brought me to the inner court on the eastern side. / And he measured the gate: the same measurements as those.
וַיָּמָד אֶת־הַשַּׁעַר כַּמִּדּוֹת הָאֵלֶּה:	b	
וְתָאוֹ וְאֵילוֹ וְאֵלַמּוֹ כַּמִּדּוֹת הָאֵלֶּה	33a	And its chambers, its columns, and its porch: the same measurements as those;
וְחַלּוֹנוֹת לוֹ וּלְאֵלַמּוֹ סָבִיב סָבִיב	b	and it had windows, also in its porch, all around.
אֹרֶךְ חֲמִשִּׁים אַמָּה	c	Fifty cubits was its length,
וְרֹחַב חָמֵשׁ וְעֶשְׂרִים אַמָּה:	d	and its width was twenty-five cubits.
וְאֵלַמּוֹ לֶחָצֵר הַחִיצוֹנָה	34a	And its porch was to the outer court,
וְתֹמְרִים אֶל־אֵלוֹ מִפּוֹ וּמִפּוֹ	b	and palm trees were here and there;
וּשְׁמֹנֶה מַעֲלוֹת מַעֲלוֹ	c	and its stairs had eight steps.
וַיְבִיאֵנִי אֶל־שַׁעַר הַצָּפוֹן	35a	And he brought me to the north gate,
וּמָדַד כַּמִּדּוֹת הָאֵלֶּה:	b	and he measured: the same measurements as those.
תָּאוֹ אֵלוֹ וְאֵלַמּוֹ	36a	Its chambers, its columns, and its porch …
וְחַלּוֹנוֹת לוֹ סָבִיב סָבִיב	b	and it had windows all around.
אֹרֶךְ חֲמִשִּׁים אַמָּה	c	Fifty cubits was its length,
וְרֹחַב חָמֵשׁ וְעֶשְׂרִים אַמָּה:	d	and its width was twenty-five cubits.
⟨וְאֵלַמּוֹ⟩[12] לֶחָצֵר הַחִיצוֹנָה	37a	⟨And its porch⟩ was to the outer court,
וְתֹמְרִים אֶל־אֵלוֹ מִפּוֹ וּמִפּוֹ	b	and it had palm trees on its columns, here and there;
וּשְׁמֹנָה מַעֲלוֹת מַעֲלוֹ	c	and its stairs had eight steps.

…

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11 MT: וְאֵלַמּוֹת סָבִיב סָבִיב חָמֵשׁ וְעֶשְׂרִים אַמָּה וְרֹחַב חָמֵשׁ אַמּוֹת: (And porches were all around, length twenty-five cubits and width five cubits.) The verse is omitted by LXX and even by some of the Hebrew manuscripts. It seems in fact meaningless and is widely regarded as a faulty doublet of the previous v. 29; e.g. Cooke, *Ezekiel*, 436; Gese, *Verfassungsentwurf*, 18; Eichrodt, *Ezekiel*, 538; Zimmerli, *Ezechiel*, 989; Wevers, *Ezekiel*, 302; Allen, *Ezekiel 20–48*, 222; Block, *Ezekiel 25–48*, 528; Konkel, *Architektonik*, 37.

12 Correcting MT וְאֵילוֹ (its column) with LXX τὰ αιλαμμω (its porch); with Zimmerli, *Ezechiel*, 989; Konkel, *Architektonik*, 37.

וּמֵחוּצָה לַשַּׁעַר הַפְּנִימִי לְשָׁכוֹת <שְׁתַּיִם>[13] בֶּחָצֵר הַפְּנִימִי	44a	And on the outside of the inner gate, there were <two> rooms in the inner court,
<אֶחָד> אֶל־כֶּתֶף שַׁעַר הַצָּפוֹן וּפְנֵיהֶם דֶּרֶךְ הַדָּרוֹם	b	<one> at the side of the north gate facing in the direction of the south,
אֶחָד אֶל־כֶּתֶף שַׁעַר <הַדָּרוֹם> פְּנֵי דֶרֶךְ הַצָּפֹן׃	c	one at the side of the <south> gate facing in the direction of the north.

וַיְדַבֵּר אֵלָי	45a	And he spoke to me:
זֶה הַלִּשְׁכָּה	b₁	This room
אֲשֶׁר פָּנֶיהָ דֶּרֶךְ הַדָּרוֹם	c	that faces in the direction of the south
לַכֹּהֲנִים שֹׁמְרֵי מִשְׁמֶרֶת הַבָּיִת׃	b₂	is for the priests in charge of the temple,

וְהַלִּשְׁכָּה	46a₁	and the room
אֲשֶׁר פָּנֶיהָ דֶּרֶךְ הַצָּפוֹן	b	that faces in the direction of the north
לַכֹּהֲנִים שֹׁמְרֵי מִשְׁמֶרֶת הַמִּזְבֵּחַ	a₂	is for the priests in charge of the altar.
הֵמָּה בְנֵי־צָדוֹק הַקְּרֵבִים מִבְּנֵי־לֵוִי אֶל־יְהוָה לְשָׁרְתוֹ׃	c	These are the sons of Zadok, the ones out of the sons of Levi who approach YHWH to serve him

וַיָּמָד אֶת־הֶחָצֵר	47a	And he measured the court;
אֹרֶךְ מֵאָה אַמָּה	b	its length a hundred cubits,
וְרֹחַב מֵאָה אַמָּה מְרֻבָּעַת	c	and its breadth a hundred cubits: a square.
וְהַמִּזְבֵּחַ לִפְנֵי הַבָּיִת׃	d	And the altar was in front of the temple.

וַיְבִאֵנִי אֶל־אֻלָם הַבָּיִת	48a	And he brought me to the porch of the temple.
וַיָּמָד <אֵיל> אֻלָם[14] חָמֵשׁ אַמּוֹת מִפֹּה וְחָמֵשׁ אַמּוֹת מִפֹּה	b	And he measured the <column> of the porch, five cubits here and five cubits there;
וְרֹחַב הַשַּׁעַר [...]	c	and the width of the gate [was fourteen cubits;
שָׁלֹשׁ אַמּוֹת מִפּוֹ וְשָׁלֹשׁ אַמּוֹת מִפֹּו׃[15]	d	and the sidewalls of the gate were] three cubits here and three cubits there.

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13 Following LXX in counting "two rooms". MT reads לִשְׁכוֹת שָׁרִים (rooms of singers), which does not make sense. Analogously, it seems more appropriate, with LXX, to change אֲשֶׁר in 44b to אֶחָד (as in 44c) and הַקָּדִים in 44c into הַדָּרוֹם. Allen, *Ezekiel 20–48*, 223; Konkel, *Architektonik*, 44 f.
14 Reconstructed according to LXX τὸ αιλ τοῦ αιλαμ; with Zimmerli, *Ezechiel*, 990; Allen, *Ezekiel 20–48*, 223. MT has וַיָּמָד אֶל אֻלָם.
15 On account of the measured dimensions, it seems that some text is missing in MT. The translation follows therefore LXX: καὶ τὸ εὖρος τοῦ θυρώματος πηχῶν δέκα τεσσάρων καὶ ἐπωμίδες τῆς θύρας τοῦ αιλαμ πηχῶν τριῶν ἔνθεν καὶ πηχῶν τριῶν ἔνθεν. Zimmerli, *Ezechiel*, 990; Block, *Ezekiel 25–48*, 539; Konkel, *Architektonik*, 49.

אֹרֶךְ הָאֻלָם עֶשְׂרִים אַמָּה	49a	The length of the porch was twenty cubits,
וְרֹחַב ‹שְׁתֵּי עֶשְׂרֵה›[16] אַמָּה	b	and the width ‹twelve› cubits;
וּבְמַעֲלוֹת	c_p	and at the steps,
אֲשֶׁר יַעֲלוּ אֵלָיו	d	which led up to it,
וְעַמֻּדִים אֶל־הָאֵילִים אֶחָד מִפֹּה וְאֶחָד מִפֹּה:	c	there were pillars next to the columns, one here and one there.
וַיְבִיאֵנִי אֶל־הַהֵיכָל	41:1a	And he brought me to the main temple building.
וַיָּמָד אֶת־הָאֵילִים[17]	b	And he measured the columns;
שֵׁשׁ־אַמּוֹת רֹחַב־מִפּוֹ וְשֵׁשׁ־אַמּוֹת־רֹחַב מִפּוֹ רֹחַב ‹הָאֵלִים›[18]:	c	six cubits was the width here and six cubits the width there, the width ‹of the pilasters›.
וְרֹחַב הַפֶּתַח עֶשֶׂר אַמּוֹת	2a	And the width of the entrance was ten cubits;
וְכִתְפוֹת הַפֶּתַח חָמֵשׁ אַמּוֹת מִפּוֹ וְחָמֵשׁ אַמּוֹת מִפּוֹ	b	and the sidewalls of the entrance were five cubits here and five cubits there.
וַיָּמָד אָרְכּוֹ אַרְבָּעִים אַמָּה	c	And he measured its length: forty cubits,
וְרֹחַב עֶשְׂרִים אַמָּה:	d	and its width was twenty cubits.
וּבָא לִפְנִימָה	3a	And as he came inside
וַיָּמָד אֵיל־הַפֶּתַח שְׁתַּיִם אַמּוֹת	b	he measured the columns of the entrance:
וְהַפֶּתַח שֵׁשׁ אַמּוֹת	c	two cubits; / and the doorway: six cubits;
וְרֹחַב הַפֶּתַח שֶׁבַע אַמּוֹת[19]:	d	and the width of the entrance, seven cubits.
וַיָּמָד אֶת־אָרְכּוֹ עֶשְׂרִים אַמָּה	4a	And he measured its length, twenty cubits,
וְרֹחַב עֶשְׂרִים אַמָּה אֶל־פְּנֵי הַהֵיכָל	b	and its width, twenty cubits past the main building.
וַיֹּאמֶר אֵלַי	c	And he said to me,
זֶה קֹדֶשׁ הַקֳּדָשִׁים:	d	This is the most holy place.
...		
וּמָדַד אֹרֶךְ־הַבִּנְיָן אֶל־פְּנֵי הַגִּזְרָה	15a₁	And he measured the length of the construction toward the separating space,
אֲשֶׁר עַל־אַחֲרֶיהָ	b	which was behind it,
וְאַתּוּקֵיהָא מִפּוֹ וּמִפּוֹ מֵאָה אַמָּה	a₂	with its galleries here and there: one hundred cubits.

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16 LXX reads πηχῶν δώδεκα (12 cubits) instead of MT's עַשְׁתֵּי עֶשְׂרֵה (11 cubits). This fits better in the overall description and is therefore favoured e.g. by Cooke, *Ezekiel*, 440; Gese, *Verfassungs-entwurf*, 23; Zimmerli, *Ezechiel*, 990; Block, *Ezekiel 25–48*, 539; Konkel, *Architektonik*, 50.

17 LXX translates τὸ αιλαμ (the porch), which probably derives from a miswriting or misreading of האולם into האילים. O'Hare, *Have You Seen*, 97 f.

18 Although MT, T, S, and V attest for רֹחַב הָאֹהֶל (the width of the tent), this reading does not make sense in the present context; Block, *Ezekiel 25–48*, 539. The text is reconstructed after LXX; by some, the phrase is at any rate considered a gloss (see Konkel, *Architektonik*, 50).

19 On the slightly longer reading of this verse in LXX, see Lust, "Exegesis and Theology," 207.

וְהַהֵיכָל הַפְּנִימִי ‹וְאֻלָם הַחִיצוֹן›[20]	c	The inner main temple building and ‹the outer
‹סְפוּנִים›[21]	16a	porch› / ‹were panelled› …

…

וְכִלָּה אֶת־מִדּוֹת הַבַּיִת הַפְּנִימִי	42:15a	And as he had finished the measurements of the inner temple [area],
וְהוֹצִיאַנִי דֶּרֶךְ הַשַּׁעַר	b	he led me out by way of the gate
אֲשֶׁר פָּנָיו דֶּרֶךְ הַקָּדִים	c	that faces in the direction of the east,
וּמְדָדוֹ סָבִיב סָבִיב:[22]	d	and he measured it all around.

() מָדַד רוּחַ הַקָּדִים בִּקְנֵה הַמִּדָּה	16a	He measured eastward with the measuring reed,
חֲמֵשׁ־מֵאוֹת›[23] (קָנִים) בִּקְנֵה הַמִּדָּה	b	five hundred (reeds) by the measuring reed.
‹סָבַב›:[24]	c	‹He turned›,

מָדַד רוּחַ הַצָּפוֹן	17a	he measured northward,
חֲמֵשׁ־מֵאוֹת (קָנִים) בִּקְנֵה הַמִּדָּה	b	five hundred (reeds) by the measuring reed.
‹סָבַב›:	c	‹He turned …›

אֵת רוּחַ הַדָּרוֹם	18a	… southward.
מָדַד חֲמֵשׁ־מֵאוֹת (קָנִים) בִּקְנֵה הַמִּדָּה:	b	He measured five hundred (reeds) by the measuring reed.

סָבַב אֶל־רוּחַ הַיָּם	19a	He turned westward.
מָדַד חֲמֵשׁ־מֵאוֹת (קָנִים) בִּקְנֵה הַמִּדָּה:	b	He measured five hundred (reeds) by the measuring reed.

לְאַרְבַּע רוּחוֹת מְדָדוֹ	20a	To the four winds he measured it.
חוֹמָה לוֹ סָבִיב סָבִיב	b	It had a wall all around,
אֹרֶךְ חֲמֵשׁ מֵאוֹת	c	length five hundred
וְרֹחַב חֲמֵשׁ מֵאוֹת	d	and width five hundred,
לְהַבְדִּיל בֵּין הַקֹּדֶשׁ לְחֹל:[25]	e	so as to separate between the holy and the profane.

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20 Reconstructed with LXX: τὸ αιλαμ τὸ ἐξώτερον; for MT (וְאֻלַמֵּי הֶחָצֵר) is meaningless here. Zimmerli, *Ezechiel*, 1043 f; Allen, *Ezekiel 20–48*, 224; Konkel, *Architektonik*, 59.
21 Following LXX instead of MT הַסִּפִּים, with Zimmerli, *Ezechiel*, 1044; Allen, *Ezekiel 20–48*, 224; Konkel, *Architektonik*, 59. Overall, vv. 16–17 are "completely obscure" for Wevers, *Ezechiel*, 307.
22 LXX offers a longer reading of v. 15d: καὶ διεμέτρησεν τὸ ὑπόδειγμα τοῦ οἴκου κυκλόθεν ἐν διατάξει and of v. 16a, inserting καὶ ἔστη κατὰ νώτου τῆς πύλης τῆς βλεπούσης κατὰ ἀνατολάς. In general, 42:15–20 LXX differs considerably from the MT. See Block, *Ezekiel 25–48*, 568 f; Konkel, *Architektonik*, 67.
23 Preference is given to *qere* מֵאוֹת over against *kethib* אֵמוֹת. Cooke, *Ezekiel*, 459 f; Zimmerli, *Ezechiel*, 1066 f; Block, *Ezekiel 25–48*, 568 f; Konkel, *Architektonik*, 67.
24 Here and in v. 17c, the MT סביב is amended, with LXX, into סבב (see Section 5.2).
25 LXX has a notably longer reading of this verse, especially in 20a (τὰ τέσσαρα μέρη τοῦ αὐτοῦ καλάμου καὶ διέταξεν αὐτὸν καὶ περίβολον αὐτῶν κύκλῳ) and 20e (τοῦ διαστέλλειν ἀνὰ μέσον τῶν ἁγίων καὶ ἀνὰ μέσον τοῦ προτειχίσματος τοῦ ἐν διατάξει τοῦ οἴκου). It seems that the plusses are owed to an exegetical interest and entered the *Vorlage* of LXX. O'Hare, *Have You Seen*, 106–109.

Hebrew	Verse	English
וַיּוֹלִכֵנִי אֶל־הַשָּׁעַר	43:1a	And he brought me to the gate,
שַׁעַר אֲשֶׁר פֹּנֶה דֶּרֶךְ הַקָּדִים[26]:	b	the gate that faces in the direction of the east.
וְהִנֵּה כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל בָּא מִדֶּרֶךְ הַקָּדִים	2a	And behold: the Glory of the God of Israel was coming from the direction of the east.
וְקוֹלוֹ כְּקוֹל מַיִם רַבִּים[27]	b	And his sound was like the sound of mighty
וְהָאָרֶץ הֵאִירָה מִכְּבֹדוֹ:	c	waters; and the earth lit up by his glory.
(וּכְמַרְאֶה)[28] הַמַּרְאֶה	3a₁	And (like the appearance) the appearance
אֲשֶׁר רָאִיתִי	b	that I saw
כַּמַּרְאֶה	a₂	was like the appearance
אֲשֶׁר־רָאִיתִי בְּבֹאִי לְשַׁחֵת אֶת־הָעִיר	c	that I had seen when I came to destroy the city,
וּמַרְאוֹת[29] (כְּמַרְאֶה)	d	and the vision (was like the appearance)
אֲשֶׁר רָאִיתִי אֶל־נְהַר־כְּבָר	e	that I had seen by the river Chebar;
וָאֶפֹּל אֶל־פָּנָי:	f	and I fell on my face.
וּכְבוֹד יְהוָה בָּא אֶל־הַבָּיִת דֶּרֶךְ שָׁעַר	4a	And the Glory of YHWH came into the temple by way of the gate
אֲשֶׁר פָּנָיו דֶּרֶךְ הַקָּדִים:	b	that faces toward the direction of the east,
וַתִּשָּׂאֵנִי רוּחַ	5a	And a spirit/wind lifted me up;
וַתְּבִיאֵנִי אֶל־הֶחָצֵר הַפְּנִימִי	b	and it brought me to the inner court;
וְהִנֵּה מָלֵא כְבוֹד־יְהוָה הַבָּיִת:	c	and behold, the Glory of YHWH was filling the temple.
וָאֶשְׁמַע מִדַּבֵּר אֵלַי מֵהַבָּיִת	6a	And I heard someone speaking to me from the temple –
וְאִישׁ הָיָה עֹמֵד אֶצְלִי:	b	the man, however, was standing next to me.

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26 The addition of καὶ ἐξήγαγέν με at the end of 43:1 "tries to improve the logic of the story." Lust, "Exegesis and Theology," 211.

27 LXX's version of 43:2 is considerably longer than MT, betraying an exegetical interest in *merkābâ* mysticism. For more details, see ibid., 211–216.

28 There is no evidence in LXX of the repetition of מַרְאֶה in 43:3a₁d MT. Allen, *Ezekiel 20–48*, 242 suspects dittography. However, the awkward pleonastic wording in 43:3 could also be explained as a rhetoric figure; Konkel, *Architektonik,* 72 and similarly Block, *Ezekiel 25–48*, 574.

29 LXX expands 43:3d to καὶ ἡ ὅρασις τοῦ ἅρματος (and the vision *of the chariot*). Refer to Section 5.2; Lust, "Exegesis and Theology," 208–210.

וַיֹּאמֶר אֵלַי	7a	And he [=YHWH] said to me,
בֶּן־אָדָם אֶת־מְקוֹם כִּסְאִי וְאֶת־מְקוֹם כַּפּוֹת רַגְלַי	b	Son of man, the place of my throne and the place for the soles of my feet,
אֲשֶׁר אֶשְׁכָּן־שָׁם בְּתוֹךְ בְּנֵי־יִשְׂרָאֵל לְעוֹלָם	c	where I will dwell in the midst of the children of Israel forever –
וְלֹא יְטַמְּאוּ עוֹד בֵּית־יִשְׂרָאֵל שֵׁם קָדְשִׁי הֵמָּה וּמַלְכֵיהֶם בִּזְנוּתָם וּבְפִגְרֵי מַלְכֵיהֶם³⁰ בָּמוֹתָם:	d	And no more will the House of Israel defile my holy name, they and their kings, with their whoring and with the corpses of their kings when they die.
בְּתִתָּם סִפָּם אֶת־סִפִּי וּמְזוּזָתָם אֵצֶל מְזוּזָתִי³¹	8a	When they set their threshold at my threshold and their doorposts next to my doorposts,
וְהַקִּיר בֵּינִי וּבֵינֵיהֶם	b	and only a wall between me and them,
וְטִמְּאוּ אֶת־שֵׁם קָדְשִׁי בְּתוֹעֲבוֹתָם	c	they defiled my holy name with their
אֲשֶׁר עָשׂוּ	d	abominations / that they did;
וָאֲכַל אֹתָם בְּאַפִּי:³²	e	and I have put an end to them in my anger.
עַתָּה יְרַחֲקוּ אֶת־זְנוּתָם	9a	Now they will drive far away their idolatry
וּפִגְרֵי מַלְכֵיהֶם מִמֶּנִּי	b	and the corpses of their kings away from me;
וְשָׁכַנְתִּי בְתוֹכָם לְעוֹלָם: ס	c	and I will dwell in their midst forever.
אַתָּה בֶן־אָדָם הַגֵּד אֶת־בֵּית־יִשְׂרָאֵל אֶת־הַבַּיִת	10a	And you, son of man, describe to the House of Israel the temple,
וְיִכָּלְמוּ מֵעֲוֹנוֹתֵיהֶם	b	and they shall be ashamed of their guilt
וּמָדְדוּ אֶת־תָּכְנִית:³³	c	and they shall measure the proportions.
וְאִם־נִכְלְמוּ מִכֹּל	11a	And if they are ashamed of all
אֲשֶׁר־עָשׂוּ	b	that they have done,
צוּרַת הַבַּיִת וּתְכוּנָתוֹ וּמוֹצָאָיו (וּמוֹבָאָיו וְכָל־צוּרֹתָו וְאֵת כָּל־חֻקֹּתָיו) וְכָל־צוּרֹתָו וְכָל־תּוֹרֹתוֹ הוֹדַע אוֹתָם	c	declare to them the structure of the temple, its arrangement, its exits (and its entries, and all its structure and all its statutes,) and all its structure and all its laws;
וּכְתֹב לְעֵינֵיהֶם	d	and write before their eyes,
וְיִשְׁמְרוּ אֶת־כָּל־צוּרָתוֹ וְאֶת־כָּל־חֻקֹּתָיו	e	and they shall keep all of its structure and all its statutes
וְעָשׂוּ אוֹתָם:	f	and they shall do them.

30 LXX translates, here and similarly in 9a, ἐν τοῖς φόνοις τῶν ἡγουμένων ἐν μέσῳ αὐτῶν (by the murder of their leaders in their midst). Olley, *Ezekiel*, 520 sees this as a deliberate parallel to 8e (ἐν φόνῳ), which equals guilt and punishment, whereas Lust, "Exegesis and Theology," 216 f. suggests that the translator was under the impression of contemporary events. In any case, MT conserves the older reading.

31 LXX inverts the order: *my* threshold … *their* threshold, etc. in order to mention the divine before the human. O'Hare, *Have You Seen*, 37 f.

32 On the plusses in LXX here, see Zimmerli, *Ezechiel*, 1072.

33 For a discussion of the different readings in MT, LXX and a modern translation (RSV), see Stevenson, *Vision of Transformation*, 15–17.

זֹאת תּוֹרַת הַבָּיִת	12a	This is the law of the temple.
עַל־רֹאשׁ הָהָר כָּל־גְּבֻלוֹ סָבִיב סָבִיב קֹדֶשׁ קָדָשִׁים	b	All the territory on top of the mountain all around is most holy.
הִנֵּה־זֹאת תּוֹרַת הַבָּיִת:	c	Behold, this is the law of the temple.

<center>…</center>

וַיָּשֶׁב אֹתִי דֶּרֶךְ שַׁעַר הַמִּקְדָּשׁ הַחִיצוֹן הַפֹּנֶה קָדִים	44:1a	And he made me return the way to the outer gate of the sanctuary, facing east;
וְהוּא סָגוּר:	b	and it was shut.

וַיֹּאמֶר אֵלַי יְהוָה	2a	And YHWH said to me,
הַשַּׁעַר הַזֶּה סָגוּר יִהְיֶה	b	This gate shall be shut;
לֹא יִפָּתֵחַ	c	it shall not be opened,
וְאִישׁ לֹא־יָבֹא בוֹ	d	and no one shall come in through it;
כִּי יְהוָה אֱלֹהֵי־יִשְׂרָאֵל בָּא בוֹ	e	for YHWH, the God of Israel, has come in
וְהָיָה סָגוּר:	f	through it; / so it shall be shut.

אֶת־הַנָּשִׂיא (נָשִׂיא)	3a$_p$	As for the prince (*qua* prince),
הוּא יֵשֶׁב־בּוֹ לֶאֱכוֹל לֶחֶם לִפְנֵי יְהוָה	a	he may sit in it to eat bread in front of YHWH;
מִדֶּרֶךְ אֻלָם הַשַּׁעַר יָבוֹא	b	by way of the porch of the gate he shall come in
וּמִדַּרְכּוֹ יֵצֵא:	c	and by the same way he shall go out.

וַיְבִיאֵנִי דֶּרֶךְ־שַׁעַר הַצָּפוֹן אֶל־פְּנֵי הַבַּיִת	4a	And he brought me by way of the northern gate to the front of the temple.
וָאֵרֶא	b	And I looked,
וְהִנֵּה מָלֵא כְבוֹד־יְהוָה אֶת־בֵּית יְהוָה	c	and behold, the Glory of YHWH filled the temple of YHWH;
וָאֶפֹּל אֶל־פָּנָי:	d	and I fell on my face.

וַיֹּאמֶר אֵלַי יְהוָה	5a	And YHWH said to me,
בֶּן־אָדָם שִׂים לִבְּךָ	b	Son of man, set your heart,
וּרְאֵה בְעֵינֶיךָ	c	and look with your eyes,
וּבְאָזְנֶיךָ שְׁמָע אֵת כָּל־	d	and with your ears hear all
אֲשֶׁר אֲנִי מְדַבֵּר אֹתָךְ לְכָל־חֻקּוֹת בֵּית־יְהוָה וּלְכָל־תּוֹרֹתוֹ	e	that I am going to tell you about all the statutes of the temple of YHWH and about all its laws;
וְשַׂמְתָּ לִבְּךָ לִמְבוֹא הַבַּיִת בְּכֹל מוֹצָאֵי הַמִּקְדָּשׁ:	f	and you shall set your heart on what enters the temple, along with all that goes out from the sanctuary.

וְאָמַרְתָּ אֶל־מֶרִי אֶל־בֵּית יִשְׂרָאֵל	6a	And you shall say to the rebels, to the House of Israel,
כֹּה אָמַר אֲדֹנָי יְהוָה	b	Thus says the Lord YHWH:
רַב־לָכֶם מִכָּל־תּוֹעֲבוֹתֵיכֶם בֵּית יִשְׂרָאֵל:	c	Enough of all your abominations, House of Israel!

<center>…</center>

וַיְשִׁבֵנִי[34] אֶל־פֶּתַח הַבַּיִת	47:1a	And he brought me back to the entrance of the temple,
וְהִנֵּה־מַיִם יֹצְאִים מִתַּחַת מִפְתַּן (הַבַּיִת) קָדִימָה	b	and behold: water flowing out from under the threshold (of the temple), eastward
כִּי־פְנֵי הַבַּיִת קָדִים	c	– for the temple faced east –
וְהַמַּיִם יֹרְדִים (מִתַּחַת) מִכֶּתֶף (הַבַּיִת) הַיְמָנִית מִנֶּגֶב לַמִּזְבֵּחַ:	d	and the water was descending from (under) the right side (of the temple), south of the altar.
וַיּוֹצִאֵנִי דֶּרֶךְ־שַׁעַר צָפוֹנָה	2a	And he led me out by way of the north gate;
וַיְסִבֵּנִי דֶּרֶךְ חוּץ אֶל־שַׁעַר (הַחוּץ) <הַפּוֹנֶה דֶּרֶךְ קָדִים>[35]	b	and he made me turn around outside, to the (outer) gate <facing in the direction of the east>;
וְהִנֵּה־מַיִם מְפַכִּים מִן־הַכָּתֵף הַיְמָנִית:	c	and behold: water trickling out on the right side.
בְּצֵאת־הָאִישׁ קָדִים	3a_p	As the man went out eastward,
וְקָו בְּיָדוֹ	b	– he had a cord in his hand –
וַיָּמָד אֶלֶף בָּאַמָּה	a	and he measured one thousand in cubits,
וַיַּעֲבִרֵנִי בַמַּיִם מֵי אָפְסָיִם[36]:	c	and he made me cross the water: water to the ankles.
וַיָּמָד אֶלֶף	4a	And he measured one thousand,
וַיַּעֲבִרֵנִי בַמַּיִם מַיִם בִּרְכָּיִם	b	and made me cross the water: water to the knees.
וַיָּמָד אֶלֶף	c	And he measured one thousand,
וַיַּעֲבִרֵנִי מֵי מָתְנָיִם:	d	and he made me cross: water to the loins.
וַיָּמָד אֶלֶף	5a	And he measured one thousand:
(נַחַל)	b	(a river)
אֲשֶׁר לֹא־אוּכַל לַעֲבֹר	c	that I was not able to cross,
כִּי־גָאוּ הַמַּיִם	d	because the water had risen;
מֵי שָׂחוּ (נַחַל)	e	water to swim, (a river)
אֲשֶׁר לֹא־יֵעָבֵר:	f	that could not be crossed.
וַיֹּאמֶר אֵלַי	6a	And he said to me,
הֲרָאִיתָ בֶן־אָדָם	b	Have you seen, son of man?
וַיּוֹלִכֵנִי	c	And he made me go
וַיְשִׁבֵנִי שְׂפַת הַנָּחַל:	d	and he brought me back by the bank of the river.

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34 LXX: εἰσήγαγέν (led into).

35 Metathesis (MT reads דֶּרֶךְ הַפּוֹנֶה קָדִים); with Cooke, *Ezekiel*, 522; Zimmerli, *Ezechiel*, 1187; Allen, *Ezekiel 20–48*, 273; Konkel, *Architektonik*, 193 f.

36 LXX obviously had problems translating מֵי אָפְסָיִם and transcribed ὕδωρ ἀφέσεως (water of a fountain); Zimmerli, *Ezechiel*, 1187. Only the man enters the water.

בְּשׁוּבֵנִי	7a_p	As I was going back,	
וְהִנֵּה אֶל־שְׂפַת הַנַּחַל עֵץ רַב מְאֹד מִזֶּה וּמִזֶּה:	a	behold: on the bank of the river were very many trees on this side and on that side.	
וַיֹּאמֶר אֵלַי	8a	And he said to me,	
הַמַּיִם הָאֵלֶּה יוֹצְאִים אֶל־הַגְּלִילָה הַקַּדְמוֹנָה	b	This water flows out toward the eastern boundary	
וְיָרְדוּ עַל־הָעֲרָבָה[37]	c	and it descends into the Arabah;	
וּבָאוּ הַיָּמָּה	d	and it comes to the sea,	
אֶל־הַיָּמָּה הַמּוּצָאִים[38]	e	– toward the sea it is being brought –	
וְנִרְפְּאוּ הַמָּיִם:	f	and the seawater will be healed.	
וְהָיָה	9a	And it will be:	
כָּל־נֶפֶשׁ חַיָּה	b₁	every living being	
אֲשֶׁר־יִשְׁרֹץ	c	that swarms,	
אֶל כָּל־אֲשֶׁר יָבוֹא שָׁם ‹נַחַל›[39]	d	everywhere that ‹the river› arrives,	
יִחְיֶה	b₂	will live.	
וְהָיָה הַדָּגָה רַבָּה מְאֹד	e	And there will be very many fish	
כִּי בָאוּ שָׁמָּה הַמַּיִם הָאֵלֶּה	f	when this water arrives there;	
וְיֵרָפְאוּ	g	and all will be healed	
וָחַי כֹּל	h	and will live	
אֲשֶׁר־יָבוֹא שָׁמָּה הַנָּחַל:	i	where the river arrives.	
וְהָיָה	10a	And it will be:	
יַעַמְדוּ עָלָיו דַּוָּגִים מֵעֵין גֶּדִי וְעַד־עֵין עֶגְלַיִם	b	fishermen will stand on it from En-gedi to En-eglaim;	
מִשְׁטוֹחַ לַחֲרָמִים יִהְיוּ	c	a spreading place for the nets it will be;	
לְמִינָה תִּהְיֶה דְגָתָם כִּדְגַת הַיָּם הַגָּדוֹל רַבָּה מְאֹד:	d	its kinds of fish will be like the fish of the Great Sea: very many.	
בִּצֹּאתוֹ וּגְבָאָיו	11a_p	Its swamps and its pools, however,	
וְלֹא יֵרָפְאוּ	a	they will not be healed;	
לְמֶלַח נִתָּנוּ:	b	they have been reserved for salt.	

37 LXX translates here, as well as in 8b, the direction with the geographic names *Arabia*, resp. *Galilaea*, thus extending the benefits of the river beyond Judean territory. O'Hare, *Have You Seen*, 185–187.

38 The MT presents considerable difficulties; for comments, see e.g. Wevers, *Ezekiel*, 335; Zimmerli, *Ezechiel*, 1188 f; Allen, *Ezekiel 20–48*, 273; Block, *Ezekiel 25–48*, 688; Konkel, *Architektonik*, 194 f.

39 MT has the dual נְחָלִים but the respective verb form (יָבוֹא) is singular, as is ὁ ποταμός in LXX. The dual seems to be a later adaptation to Zech 14:8. Allen, *Ezekiel 20–48*, 274; Konkel, *Architektonik*, 195.

וְעַל־הַנַּחַל יַעֲלֶה עַל־שְׂפָתוֹ מִזֶּה וּמִזֶּה כָּל־עֵץ־מַאֲכָל	12a	And on the bank of the river, on this side and on that side, every tree for food will grow.
לֹא־יִבּוֹל עָלֵהוּ	b	Its leaves will not wither
וְלֹא־יִתֹּם פִּרְיוֹ	c	and its fruit will not fail,
לָחֳדָשָׁיו יְבַכֵּר	d	each month it will bear fresh fruit,
כִּי מֵימָיו	e$_p$	because its water,
מִן־הַמִּקְדָּשׁ הֵמָּה יוֹצְאִים	e	it flows out from the sanctuary;
וְהָיָה⁴⁰ פִרְיוֹ לְמַאֲכָל וְעָלֵהוּ לִתְרוּפָה: ס	f	and its fruit will be for food and its leaves for healing.

[…]

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40 *Qere*, instead of *kethib* וְהָיוּ, since v. 12 has otherwise consistently the singular.

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